



The Antiquary.



DECEMBER, 1896.

Notes of the Month.

THE session of the Society of Antiquaries opened on November 26. The meetings during December will be on the 3rd, 10th, and 17th of the month. In 1897 the dates of the weekly meetings are: January 14, 21, and 28; February 4, 11, 18, and 25; March 4, 11, 18, and 25; April 1, 8, and 29; May 6, 13, and 20; June 3 and 17, when an adjournment will take place till November 25. The meetings are as usual at half-past eight in the evening, with the exception of the anniversary meeting on St. George's Day (Friday, April 23), which will be held at 2 p.m. Ballots for the election of Fellows are to take place on January 14, March 4, and June 3.

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In our last number we printed an article by Dr. Raven, dealing with early Christianity in Britain. Those of our readers who are interested in the subject—and many are—may care to know that the same topic has been treated by Mr. F. Haverfield in the July number of the *English Historical Review*. Mr. Haverfield deals in particular with the archaeological and epigraphic evidence, which, he says, has been hitherto somewhat overlooked, and obtains thence some fresh information as to the actual distribution of Christianity in fourth-century Britain. Among other matters of detail, he points out that the third of the three bishops at Arles cannot have come from Caerleon, though he may have come from Lincoln. He accepts the church at Silchester, but inclines to reject the Roman origin of St. Martin's at Canterbury, and still more emphatically that of the Castle Church at Dover.

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There has been some excitement in Oxford about the tower of St. Martin's, Carfax. The church to which the tower belongs was pulled down lately, and was no loss. Æsthetically, it was ugly; architecturally, it dated from the first part of this century; practically, it cramped a crowded street. The Act of Parliament, however, which enabled the demolition of the church, ordered the retention of the tower, and the problem of how to retain the tower was found a difficult one. It is not very beautiful. Its upper story has been unskilfully restored, and it was never meant to stand alone. On the other hand, most of it is certainly old, and part may be earlier than the Conquest. When the city architect proposed to case this tower in fresh masonry, with architectural ornament of a new kind and at some expense, a good deal of opposition arose. Architectural societies and rate-payers vied in denunciation, and the scheme was rejected. Something simpler and cheaper will perhaps be ultimately adopted. Let us hope it will also be in accordance with archaeological "prejudices."



From Newcastle-upon-Tyne comes a very unwelcome piece of news. Like most other ancient towns of importance, Newcastle was formerly surrounded by a wall. This was flanked at intervals by projecting towers, with intervening covered turrets for observation and defence. Most of the wall, and nearly all the towers and turrets, have gone; but on the western side of the town a considerable stretch of the wall still remains, and one of the towers, variously known as the Heber, Herber, or Arbour Tower, is still preserved in a perfect condition as originally erected in the thirteenth century. This tower is now in danger of demolition. It appears that when the towers along the wall were no longer needed for the purpose of defence, they were given to the different trade-gilds of the town as their halls. The Arbour Tower was in this way handed over, in 1620, to the united company of Felt-makers, Curriers, and Armourers, and has in course of time become their absolute property. Latterly it has been let as a blacksmith's shop, and now the company has received an offer from an enterprising baker, who

proposes to purchase the tower, pull it down, and build a big bakehouse on the site. Before closing with the offer, the company has entered into communication with the Newcastle Society of Antiquaries, who, we have no doubt, will do all that is possible to preserve this most valuable remnant of mediæval Newcastle. It may be remembered that some years ago, when the Carlol Tower was destroyed, one argument urged for destroying it was that a better example of a similar tower was to be seen in the Arbour Tower, and therefore, if that were allowed to stand, there was no great reason why the Carlol Tower should not come down. And down it came! Now, it seems the Arbour Tower is to follow, unless a sufficient sum can be raised to rescue it from the fate which otherwise awaits it. Surely there should be no great difficulty, in a wealthy town like Newcastle, in raising the necessary sum to save the one perfect tower remaining of its ancient wall. We are glad to see, from copies of local newspapers which have been sent to us, that considerable local interest is being taken in the matter, and we hope that the necessary sum may be speedily raised, and the tower saved. The Corporation of Newcastle might, we venture to think, come to the rescue in this instance.

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 Regarded from an antiquarian standpoint, the law of treasure-trove is unsatisfactory. Instead of ensuring that all important objects which are found shall be secured by the State for the National Collection, the law so operates as to suggest to the finder that he had better not make known his discovery. Treasure-trove, moreover, only applies to valuables, and to nothing else, while the cumbrous and uncertain machinery which it sets in motion is just what is not wanted. An example of this unsatisfactory condition of things is well shown in a case which has lately occurred in Devonshire. A number of silver coins, ranging in date from the reign of Queen Elizabeth to the beginning of last century, were recently found by some workmen between the rafters of a room over the vestry of the collegiate church of Crediton. The weight of these coins amounted to nearly twenty pounds avoirdupois, and their value as antiquities was estimated (we

know not by whom, or on what basis) at about two hundred pounds. Several claims were made for possession of the coins, and a coroner's inquest was held. The Crown claimed the coins as treasure-trove, and the lord of the manor also claimed them on the same ground, basing his right to them against the claim made by the Crown on the strength of a special clause in a grant by Queen Elizabeth of the manor to his ancestors. On the other hand, the church governors of Crediton (who form a body corporate which has succeeded to the rights of the former dean and chapter of Crediton over the fabric of the church) maintained that the coins were not treasure-trove, and that they were the rightful owners. The vicar of the parish, and the workmen who found the coins, also put in separate claims for them.

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 It seems from the account of the proceedings at the inquest that not merely was considerable local interest taken in the case—this was natural enough—but a good deal of unnecessary warmth as well was gendered during the inquiry, and the newspaper headings of the "Animated Proceedings" and a "Scene in Court" indicate pretty clearly the unpleasant features of the inquest. We have no wish to blame the coroner, nor do we dispute the verdict of the jury that the coins are treasure-trove; but nevertheless the Crediton inquest supplies a good object-lesson on the need there is for a change in the law, and for the substitution of some other court than that of the coroner in these cases. Coroners are not even necessarily lawyers at all, and the work of those who are lawyers lies usually in such a very different sphere, that they may well be excused if they have not all the details and technicalities of an ill-defined and obscure law at their fingers' ends. What is needed, broadly speaking, is an extension of the scope of treasure-trove, so as to secure and safeguard to the nation all finds of importance (with, of course, the due rewarding of the discoverer), and the substitution of a surer court of inquiry in place of the coroner's inquest. The subject is one which might, we believe, be usefully dealt with by the Archæological Congress in the summer.

Those antiquaries who wish to master something of the law of treasure-trove may be referred to two papers in the forty-third volume of the *Archæological Journal*, by Judge Baylis and Professor E. C. Clark respectively. Although the Crediton discovery was not one of a high degree of importance in itself, the proceedings at the inquest raised several questions worthy of mature consideration, and on that account we have thought it well, in the interests of archæology, to reprint in another part of the *Antiquary* the report (slightly abbreviated) of the inquest taken from the *Western Daily Times* of October 24 and November 4.



The Rhind lectures this autumn have been delivered by Dr. Hans Hildebrand, Antiquary-Royal of Sweden, on the *Early Relations between Great Britain and Scandinavia*. The subject is one which has never as yet received in this country that full and careful attention which it deserves. No one has studied the matter more thoroughly than Dr. Hildebrand, and no one is better able to speak with authority on it than he is. The lectures were well attended, and a larger "audience" will await with interest the publication of Dr. Hildebrand's lectures in book-form. We wonder how many English antiquaries would be able to deliver a series of lectures at Stockholm in Swedish. Happily, Dr. Hildebrand can reverse this order, and discourse to us in admirable and fluent English on a subject of so much importance in the early history of both nations.

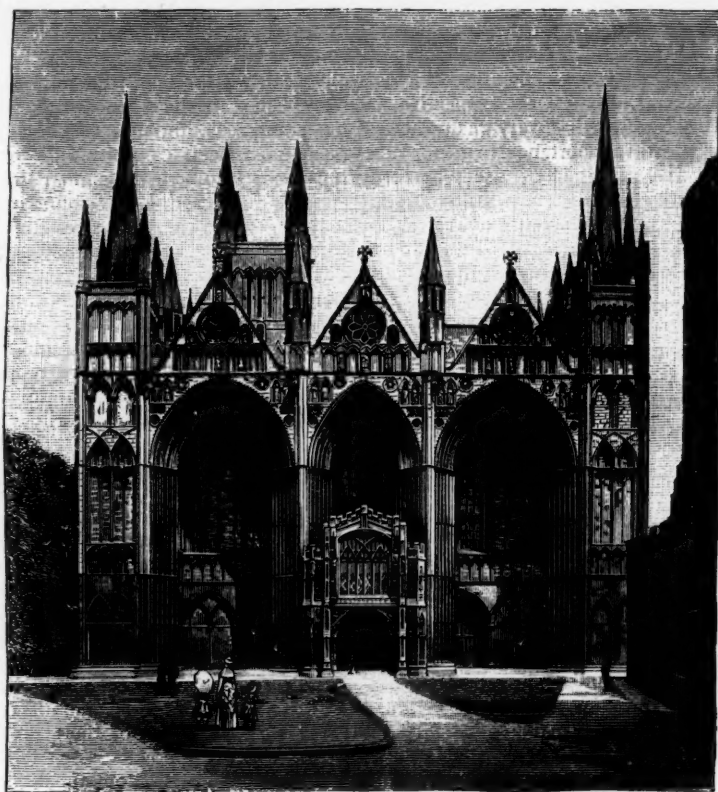


We regret to say that the later reports concerning the condition of Peterborough Cathedral are far from satisfactory. Sir Arthur Blomfield, having been consulted by the Restoration Committee, has practically confirmed the earlier report of Mr. J. L. Pearson as to the condition of the west front. Nor is this all, for it is now found that the eastern chapel is also in an insecure state, and will also require skilful attention. Sir Arthur Blomfield, after a careful examination of the west front, reports that, with the exception of ordinary weather-wear and dilapidation easily dealt with and repaired, the whole of the mischief is undoubtedly attributable to original defects in the founda-

tions. He says: "Now, for the first time, the origin of the evil has been attacked, and, so far as the work has gone, has been effectually dealt with. The west wall of the porch has been carried down in cement to the limestone rock, and the two great triangular piers have been carefully underpinned and rendered secure in a similar manner. I strongly advise that the foundations of at least the west walls of the north and south towers should also be examined, and, if found necessary, underpinned in cement down to the solid rock. When this is completed, no further movement from the same cause need ever be apprehended, and under ordinary circumstances the necessary repairs of the upper part of the west front might be proceeded with and satisfactorily carried out without taking down and rebuilding much, if any, of the old work as it stands. But unfortunately the initial defects in the foundation have been left so long undealt with in the only manner that could be permanently effective, that much of the superstructure has in itself become rent and disintegrated in such a manner and to such an extent as to bring the whole into a most dangerous condition, and to render substantial and lasting repair quite impossible without taking down and rebuilding some of the existing work above the caps of the great piers. . . . From what can now be seen it is not only evident that much more must be done than might have been reasonably hoped or expected, but that the construction and materials of the inner parts of the walls are such as will not permit of their being preserved or successfully dealt with by any of the well-known expedients frequently recommended and sometimes adopted with success in similar cases. If, therefore, the present undertaking is to have any well-assured permanency, it will be necessary to take down and rebuild certain parts of the existing structure above the point I have already named."



It is greatly to be deplored that any considerable portion of the west front should have to be taken down, and before that is done we should like to see the opinion taken of a council of expert engineers (like Mr. Wolfe Barry and others), as to whether it is not



THE WEST FRONT OF PETERBOROUGH CATHEDRAL.

(A line taken from the pointers in the margins across the front of the cathedral shows the level to which it is proposed to pull down the west front and rebuild it.)

possible to devise some means of preserving the west front as it is. It seems to be forgotten that to take down the west front and rebuild it is to destroy it, and replace it by a copy. What would be said if it were proposed to restore part of an old painting by removing the original colour, and repainting an exact copy of it? However good such painting might be, and however like the original, it would at once be recognised that it was only a copy after all. So it is with a building. If taken down and rebuilt, it is a copy of what went before, and not the original work. This is too often forgotten, and, if

possible, some way should be devised by which the west front of Peterborough may be preserved and made secure. That our readers may realize what a large portion of beautiful old work may be destroyed if some other method is not adopted, we give here a picture of the west front. From Sir Arthur Blomfield's report (as we understand it) most of the portion above the capitals of the three large arches will have to come down. If this is absolutely necessary, of course, greatly as it is to be deplored, there is no help for it; but before it is done we hope further opinion in the direction we have

indicated will be taken, for we think it quite possible that modern engineering skill may be found equal to the task of making secure what is now in an unstable condition. At any rate, we say, let some of the first engineers of the day be consulted before the old work is demolished.



The Bradford Historical and Antiquarian Society, which is one of the most energetic of the smaller societies, suffered a great loss in the earlier part of the year in the death of its president, Mr. T. T. Empsall, to whom it owed much for his untiring zeal in all that concerned its welfare. In his place the society has elected a well-known local antiquary of scholarly repute, Mr. J. Norton Dickons, who is also a member of the Council of the Yorkshire Archæological Society. Mr. Dickons is engaged in the compilation of a bibliography of Yorkshire, a vast undertaking in which the late Canon Raine was much interested, but one which ought not to be impossible of achievement. We augur much from Mr. Dickons's election as president of the Bradford Society. He will give to it just that scholarly and literary turn which is desirable. To the honorary secretary, Mr. J. A. Clapham, the society owes not a little of its present prosperous condition, as regards membership and work. If we may venture on a word of criticism, we think that the society might devote itself to rather more serious archæological research in the immediate neighbourhood than has always been the case in the past. Its excursions, useful as they are, partake rather too much of the picnic element. As the society has a substantial balance at the bank, it might do good work by publishing material of substantial value regarding the history of the ancient parish from which it derives its title. It deserves, however, full recognition for the work which it does in making the study of the past popular in a mercantile district—a matter of peculiar difficulty.



Mr. H. Speight, of Bingley, announces for publication a work on which he has long been engaged, dealing with the history of that town.

Early Mechanical Carriages.

BY RHYS JENKINS.

No. V.—CONCLUSION.



URING the eighteenth century the problem of constructing carriages to move by internal means appears to have occupied the attention of a great many people in this country, as well as in France and Germany, and quite a variety of schemes are to be found recorded; but most of them appear to have remained on paper, and the number of carriages actually constructed is not great.

Upon the strength of an illustrated article in the *Monthly Magazine* for 1769, entitled "Mechanical Projections of the Travelling Chaise without Horses, showing plainly by Inspection the Construction of these Machines. By John VEVERS, Master of the Boarding School at Rygate in Surrey," it is frequently stated that a carriage was invented or constructed by the John VEVERS in question. He, however, does not profess to have done either one or the other; and the carriage he describes, although it is not so stated, is, in fact, that of Richard described in Ozanam's *Récréations Mathématiques et Physiques*, Paris, 1694, which was dealt with in the first article of this series.

The article by VEVERS is prefaced by a note. "The conversation of the public having been so greatly taken up with a machine to move without horses, we are persuaded the preceding plate with the following explanation will be not a little agreeable to our readers." The machine referred to was in all probability that of Moore, which was dealt with in our third article, wherein it was shown not to have been a machine to go without horses at all, strictly speaking. The article in the *Monthly Magazine* terminates with the expressive statement: "The velocity of these carriages depends upon the activity of the manager."

The *Gentleman's Magazine* of the same year, 1769, describes and illustrates the same carriage as having been mentioned by a professor of Trinity College, Dublin, in a course of lectures about three years before.

In an illustrated article in Hooper's *Rational Recreations*, 1774, the carriage is

described, and attributed to Richard. A simpler form of carriage, worked by hand (see Fig. 1), is shown in the *Dictionary of Arts and Sciences*, 1775, and in Emerson's *Mechanics*, 1758; so it is clear that by the middle of the eighteenth century the idea of a manumotive carriage was tolerably well known in this country.

The first definite mention of the construction of a mechanical carriage or waggon in this country relates to that of Mr. George Black, of Berwick-on-Tweed, which was presented to the Society of Arts in 1768. There is, unfortunately, no description obtainable;

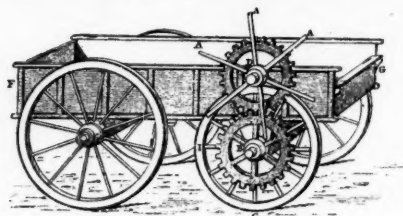


FIG. 1.

but it is referred to in these terms in *Machines of the Society of Arts*, by A. M. Bailey, 1782:

"In the year 1768, a machine-cart was produced to the Society, in its full magnitude, by Mr. George Black, of Berwick-upon-Tweed. By the machinery fixed to the cart, one man, without cattle, can drive it on plain ground when loaded; but the inventor's intention was only to use the machinery occasionally, when the cart is in a slough, or going up a hill."

Eleven years before this, in 1757, John Ladd, of Trowbridge, Wilts, had secured a patent for a carriage or waggon to be worked by a person carried thereby operating a winch which was connected to one of the road-wheels by two or more trains of chain-gearing. But, although it is quite likely, there is no evidence that the invention was carried into practice.

Another inventor was John Beaumont, "of Ayrshire," who, in 1788, obtained a patent for, among other things, a coal-waggon intended to be put in motion by a man turning a crank-handle on the spindle of a lantern-wheel, which was in gear with a large wheel lying above the waggon, and secured on a vertical spindle geared at its lower end to one of the axles of the vehicle.

There are, however, records of carriages constructed by Englishmen living abroad before these dates. First, we have the spring-motor carriage mentioned by Guy Patin as having been constructed at Paris in 1644 by an Englishman, "the son of a Frenchman"; this is discussed in the first article of this series. Then in the *Nouvelles Littéraires*, La Haye, 1715, we read of an Englishman residing at Dresden, and who had been for fifteen years Director of the Mines, having made a chair which could be moved with ease by the occupant, either in the house or in the garden, as well as the model of a carriage in which one could propel one's self without the aid of horses or other animals.

Later on, the author of the *Present State of Holland*, 1765, informs us that:

"Some years ago an English gentleman came to the Hague, and lodged in the same house with me. He told me that he had offer'd his service to several of the nobility and others in England, in order to make them coaches and chariots of a new invention, which were to go by springs without horses; and that he had met with no encouragement; that, as Holland was a perfect plain, and the road as smooth as a floor, they had advised him to try the Hague. He seem'd to be a great mathematician, and discoursed so profoundly on the laws of motion, and everything that related to mechanical learning, that, having at that time just begun the study of philosophy, I did not sufficiently understand him; but those who did, thought him a prodigy in that science. I have since reflected that if this ingenious gentleman had made a small chariot, or other machine, by way of model, and set it in motion in a large room, or on a garden-walk, such a demonstration would have given more satisfaction than all his profound reasonings, and the draughts which he had made upon paper. I found he had not seen the Elector of Saxony's cabinet of varieties at Dresden, nor those at Augsburg and Nuremberg, which was a pity, as they contain the noblest collection of such curiosities in the world.

"The gentleman changed his quarters, so that what success he met with at the Hague I know not; but I believe with none, for there is nothing of that kind either there or in any other part of Holland."

The German carriages of this period do not appear to merit particular attention here. A number of them are mentioned by Buch in his *Handbuch der Erfindungen*.

As to the French carriages, the volume of *Machines et Inventions Approuvées par l'Académie Royale des Sciences* will be found to contain descriptions and drawings of a number of self-moving carriages presented during the eighteenth century to the French

Academy, beginning with that of Thomas in 1703, which was simply a four-wheeled carriage driven by a winch-handle on a vertical shaft through a train of cog-wheels. Bezu's invention, 1710, was for the use of invalids—a chair was secured on a platform provided with wheels; the axle of the hind-wheels carried a pulley provided with a series of projecting pins; this, and a similar pulley on a spindle beneath the seat, provided with a crank-handle, were connected by a leather band having holes to work over the pins. Gerard's invention, 1711, was of a similar nature; but the spindle of the crank-handle was mounted on a separate support, and was connected to the axle by cog-wheels. Ferry's "Fauteuil Roulant," 1770, comprised, in addition to the mechanism for moving the chair, means for adjusting the inclination of its back, and a leg-rest. Those of Maillard, however, were intended for general use upon the road. In one, the carriage was propelled by a servant seated behind the passenger, who rotated the hind-axle by a handle and cog-wheels—a fly-wheel is a noticeable feature in this machine; the other machine was adapted to be worked by a single rider. The carriage described by Roubo in the section "L'Art du Menuisier" of *Description des Arts et Métiers*, Paris, 1761, is similar to that of Maillard—intended to be worked by a servant.

The carriage shown in Fig. 2 was designed by a gentleman, M. Brodier, who had lost the use of his legs. It is described in the *Mémoires* of the French Academy for 1763, with very full particulars as to weight and performance; it had then been in use for eight months. It will be seen that the main road-wheels carry each a ring of small circular plates adapted to engage and be driven by tooth or cam wheels on the spindles of the crank-handles, which are conveniently placed one on each side of the rider. The small hind-wheel was carried in a fork fitted in a vertical socket, so that it might be swivelled for steering.

In 1779 the carriage of Blanchard and Masurier attracted considerable attention in Paris, and appears to have given fairly good results during the experimental runs. Judging from the account in the *Journal de Paris*, it was constructed on much the same lines

as that of Richard nearly a century earlier. This Blanchard subsequently became famous as an aeronaut.

Although, consisting as it did merely of two wheels connected by a backbone, on which were secured a saddle and an arm-rest, there was really nothing mechanical about it, some reference is essential to the Draisene or Pedestrian Hobby horse, which created such a sensation in London in 1819-20, and attracted such an amount of con-



FIG. 2.

sideration from the caricaturists of that day. It was the invention of the Baron von Drais, one of the Court officials of the Grand Duke of Baden, and is first referred to as having been tried at Mannheim in 1817. In 1818 it was patented in this country by Dennis Johnson, a coachmaker of Long Acre; it was likewise patented in France, where it also attracted considerable attention. A similar appliance had, however, been seen in Paris during the period of the Directory.

In 1819, the *Gentleman's Magazine* for February informs us that

"A machine denominated the *Pedestrian Hobby-horse*, invented by a Baron von Drais, a gentleman at the Court of the Grand Duke of Baden, has been introduced into this country by a tradesman in Long Acre. The principle of this invention is taken from the art of skating, and consists in the simple idea of a seat upon two wheels propelled by the feet acting upon the ground. The riding-seat, or saddle, is fixed on a perch upon two double-shod wheels, running after each other, so that they can go upon the footways. To preserve the balance, a small board, covered and stuffed, is placed before, on which the arms are laid, and in front of which is a little guiding-pole, which is held in the hand to direct the route. The swiftness with which a person well practised can travel is almost beyond belief; eight, nine, and even ten miles may, it is asserted, be passed over within the hour on good level ground. The machine, it is conjectured, will answer well for messengers, and even for long journeys; they do not weigh more than fifty pounds."

And in March, of the same year, we read:

"The new machine (see p. 176), entitled a *Velocipede*, . . . is already in very general use. 'The road from Ipswich to Whitton,' says the *Bury paper*, 'is travelled every evening by several pedestrian hobby-horses; no less than six are seen at a time, and the distance, which is three miles, is performed in fifteen minutes. A military gentleman has made a bet to go to London by the side of the coach.' The crowded state of the Metropolis does not admit of this novel mode of exercise, and it has been put down by the Magistrates of Police; but it contributes to the amusement of the passengers in the streets in the shape of caricatures in the print-shops."

Non-cyclists will probably be of opinion that if the state of the Metropolis was then deemed so crowded as to justify the action of the magistrates in putting down this novel mode of exercise, there is infinitely more reason for prohibiting cycling there at the present day.

In the account of Drais' invention in the *European Magazine*, 1819, it is termed "the patent accelerator or walking expedition," and it is stated that the inventor purposes to construct machines to carry two persons, also with three or four wheels, with a seat for a lady, and parasol or umbrella and a sail. It appears also that a carriage had been constructed some years before, under the direction of Baron von Drais, adapted for propulsion by servants, but that it was found to be too heavy and expensive.

The hobby-horse was not well adapted for the use of ladies, so in June, 1819, a ladies

velocipede, to be worked by treadles, was on view in London, and appears to have been used to a certain extent.

In the same year a Bristol inventor, one Howell, proposed placing the two wheels on the same axis; and we have an Italian invention, as to which we learn that "a Mr. Brianza, of Milan, has invented a new travelling machine, which is said to be far superior to that of Baron Drais, and with which the traveller may go backwards or forwards. In the front of the vehicle, say the Milan papers, there is a winged horse, by the wings of which the carriage is put in motion."* This wonderful vehicle was termed the *Pégasienne*.

The name of Niepce is also associated with the invention of the hobby-horse, but it is not clear where it comes in.

Gompertz about 1820 so modified the

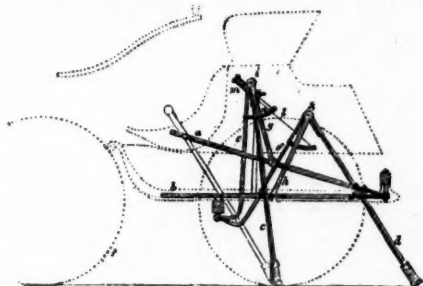


FIG. 3.

machine of Drais that the arms as well as the legs of the rider were employed in propulsion by means of a vibrating toothed segment gearing with a pinion on the axis of the front wheel.

In Fig. 3, in which the carriage-body and wheels appear in dotted lines, is shown the invention of John Baynes, a Leeds cutler, which was patented in 1819. The carriage is propelled by a pair of legs, *c, d*, jointed respectively to pivoted arms, *e, f*, and connected by links, *g, h*, to the treadles, *a, b*. When the treadle *a* is depressed, the end of the leg *c* is pressed against the ground, and in virtue of its connection by means of the arm *e* and treadle *a*, with the carriage, pushes the latter along. The treadle *b*, in its downward motion, by means of a cord, *l*, passing

* *Gentleman's Magazine*, 1819, p. 267.

over a pulley, pulls up the treadle *b*, thereby shifting the leg *d* into the position in which the leg *c* is shown.

Cartwright, the inventor of the power loom, also turned his attention to mechanical carriages. He had discovered what he considered to be a new way of employing human power—i.e., by the combination of weight and muscular action, which he applied in a carriage. In a paper in the *Philosophical Magazine* for 1819 entitled "On a new method of applying the power of man to the moving of machinery, with at least six times the effect that can be produced by mere muscular exertion," he says: "As there is not a shadow of a doubt but that an able-bodied man can, in this way, exert the power of a horse, I should not despair of seeing, were I to live but a few years longer, carriages of every description travelling the public road without the aid of horses."

A few years later, in a letter dated 1822, he writes: "I have completed my invention of a carriage to go without horses, which I call a centaur carriage. Two men took a cart from my house (the cart and its load weighing sixteen cwt.) a distance of twenty-seven miles in a day, and up two very long and steep hills. Since then I have greatly improved upon it. It is now so constructed that I can give it what speed I please."

The arrangement comprised a pair of treadles and cranks, worked alternately by the feet of the driver, and of shoulder-straps fixed to the carriage.

A north-country invention of this period was recently brought to light by Mr. H. C. Marillier in an article entitled "The Automobile," which appeared in the *New Review* for October, 1895, wherein is given the following notice, stated to have been picked up in a north-country village:

TO BE RAFFLED FOR

On Saturday, the 9th day of November, 1822,

A GRAND GIG,

MADE BY JOHN JAMESON,

Cart and Plough Maker, Knarsdale.

He can ride upon it, and carry along with him two boys or girls, each a chair to sit in, and one for himself. By turning the handle backwards or forward, and by turning the helm to the right or left, it will go. She has three wooden wheels, three cast metal wheels, and brass bushes. It is a great curiosity to

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see it!!! One shilling for one throw is paid, and book his name. Mr. Thomas Milburn and Mr. Jonathan Walton to be inspectors for the throws. The subscriber may appoint any person to throw for him. —Justice will be done.

Printed (according to order) by J. Pattinson, Alston.

The description enables one to form a general idea of the construction, and that only.

In 1823, a carpenter of Buckland, near Chard, is said to have invented a carriage which would travel without horses; it was exhibited to the public, and appeared to answer very well. It was of a very light construction.

In 1827, a Kircudbright man named Law made a gig to go without horses, steam, or water. This was probably a spring-motor vehicle. In the same year D. McDonald, of Sunderland, made a carriage propelled by treadles, which carried seven persons. A gig drawn by a wooden horse, which covered a mile in six minutes, was made in 1830 by Isaac Brown, of Bingley, Yorks.

In 1833, a scheme was projected for the establishment of a system of public conveyances in London to be worked by human power. Under the heading "Labour Lost," it is thus alluded to in Gordon's *Journal of Elemental Locomotion*, 1832:

"Labourers are to be employed, by the arrangement of cranks and levers and the rowing position, to propel a carriage. It has, however, been fully determined, in the experience of velocipedes, that a man, 'sound in wind and limb,' can carry himself on his own legs better than he can on any velocipede; and so it will be found in the project before us. All attempts to work levers with the feet and hands are liable to this objection, excepting always in the case of a lame or decrepit person. The conveyance which the honourable proposer has launched into public criticism, upon the principle of being rowed by human power, will therefore be found of no utility. If, therefore, he really intends to benefit the labouring classes (as we believe he does), he will do them more service by organizing a body of them to act like the Peons of Columbia, to carry passengers on their backs."

Incidentally, the paragraph quoted indicates what had become the general opinion as to velocipedes at that period.

The idea of carrying a horse or other animal in the vehicle it is intended to propel has attracted the attention of many inventors during the present century, and indeed before that, as it is to be found in Stokoe's inven-

tion of 1767. Fig. 4 shows a curious arrangement devised in 1824 by W. F. Snowden, "Mechanist," of Oxford Street, London. This carriage has an upper story for the pas-



FIG. 4.

sengers, and a lower story for goods and for the horses, which walk around on a circular track, and by means of yokes and radial arms rotate a central vertical shaft to which the axles of the road-wheels are connected by toothed gearing. This project, as a whole, is perhaps more curious than valuable; but it embodies one feature of very great importance—it is the first instance of the application to vehicles of the balance or differential gear now commonly used in traction-engines and tricycles to permit the wheel on one side to overrun that on the other when proceeding along a curve or turning a corner. The application of this mechanism to steam-carriages was patented by the celebrated Richard Roberts in 1832.

Snowden's invention comprised also a railway with an underground continuous rack. The carriage, when used for this purpose, had the central vertical shaft prolonged to pass through a longitudinal slot in the roadbed, such as we now see on cable railways, and carried a cog-wheel engaging with the rack. The figure, in fact, represents this application of the carriage, and clearly shows the slot. For use on ordinary roads, the spindle *s* was fitted at its lower end with a pinion working into a toothed segment fixed to, and projecting from, the front axle, so that this might be turned one way or the other for steering purposes.

In Brandreth's "Cyclopede" (Fig. 5), the horse is tethered to the frame of a carriage, the bottom of which consists of an endless platform *a* set in motion by the feet of the animal. The platform is supported on rollers, *e*, and runs over end rollers, *b*, *b*, one of which is geared to one of the axles of the vehicle. There is a model of this machine at the South Kensington Museum, also a letter from George Stephenson to Timothy Hackworth, in which he states that he had himself described the machine to Brandreth, and had contemplated employing it on the Canterbury and Whitstable Railway. The contrivance was tried with the "Rocket," the "Novelty," and other locomotives at the Rainhill Competition on the Liverpool and Manchester Railway in 1829. The results could hardly have been regarded as gratifying, as it was found impossible to attain a speed higher than five or six miles per hour.

Harsleben in 1836 proposed making the platform adjustable as to inclination to the ground.

In Curtis's "Animal Locomotive or machine for multiplying the velocity of beasts

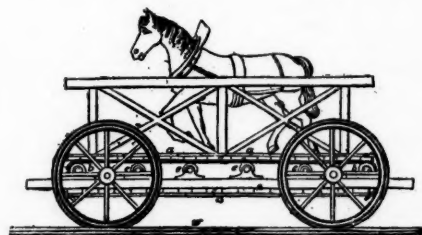


FIG. 5.

of burden," 1835, the horse is employed to work treadles connected to cranks. This and other projects of the same inventor are described in his *Inventions for Railways*, 1840.

Machines of this description, although they do not reach the stage of practical trial, continue to be invented even up to the present day.



The Significance of Holes in Archæology.

By A. W. BUCKLAND, F.A.I.

PART II.

HOLES in stones, beads, and shells used as amulets lead by an easy transition to another set of holes which can be traced back to a still earlier date, some of them being certainly referable to neolithic times, and which there is every reason to believe were also associated with superstitious practices. I refer to the holes made in the human skull by trephining. No doubt is entertained that this operation was undertaken for the cure of epilepsy, for even up to quite a recent date to scrape or perforate the skull was regarded as the chief remedy for that disease, and it appears also demonstrable that one cured, or supposed to be cured, of the disease, by this operation, assumed a sacred character. This is still the case among the Kabyles, whilst in many countries epileptics have always been superstitiously venerated.

Among the Patagonians epileptics were supposed to be especially fitted to become medicine-men. The early historians of America have recorded the fact that those cured of disease were regarded as medicine-men. La Houtan, writing in 1703, says: "A *Jongleur* is a sort of *Physician*, or rather a *Quack*, who, being once cured of some dangerous Distemper, has the Presumption and Folly to fancy that he is immortal, and possessed of the Power of curing all Diseases by speaking to the Good and Evil Spirits."*

It does not therefore seem unreasonable to suppose that a trephined person would be looked upon as a specially powerful medicine-man, and that everything belonging to him would be venerated, and especially that sacred hole through which the spirit of disease had been expelled; hence we find numerous trephined skulls cut away after death to provide disease-averting amulets for the living, and these amulets bear always some portion of the cicatrized hole to render them efficacious (Fig. 1). The superstitious use of the human skull in medicine has hardly yet died out, for until quite recently portions of a dead

man's skull were grated and administered as a cure for epilepsy.

It would be interesting to know, although perhaps difficult to ascertain, whether the holed tombs and holed dolmens represent the graves of celebrated medicine-men. Sir John Lubbock, and other able archæologists, look upon it as an undoubted fact that these holes were for the free egress and ingress of the spirit of the occupant of the tomb, but as far as recollection serves, I have never seen any reason assigned for the comparative rarity of these holes, one or two only perhaps in a

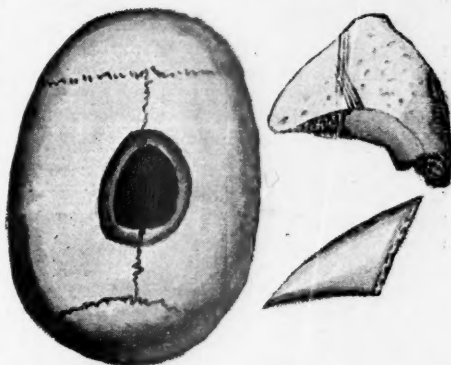


FIG. 1.—NEOLITHIC TREPHINED SKULL WITH AMULETS SHOWING CICATRIZATION.

group of graves. This might be readily understood if we could regard these holed graves as those of shamans, or medicine-men, who, though dead, might yet be consulted and propitiated by offerings.*

There is something unexplained in the fact that although in most cases graves were carefully concealed, yet in some, small openings were cut, and in others, holes were made, as in the Men-an-tol, large enough for a man to creep through on hands and knees. Even in Egypt this anomaly exists, for notwithstanding the extreme care taken to hide the mummy, there was always a door, real or

* In that most interesting account of shamanism, a translation of which is given in the *Journal of the Anthropological Institute* for August, 1894, we find that shamanism is generally hereditary; but the spirit of a dead shaman enters into the one destined to be his successor, afflicting him with fits of madness or epilepsy. He is then taken in hand by an old shaman, who instructs him in necromantic arts—how to summon spirits, etc.

* See *Smithsonian Report of Bureau of Ethnology*, 1885-86.

simulated, for the use of the dead, and in the *serdabs* containing the statues supposed to be animated by the double of the deceased, and which were hidden or buried in the masonry, Maspero says: "If connected at all with the outer world, it is by means of an aperture in the wall about as high up as a man's head, and so small that the hand can with difficulty pass through it. To this orifice came the priests, with murmured prayers and perfumes of incense. Within lurked the double, ready to profit by these memorial rites, or to accept them through the medium of his statues.*

Sarcophagi with holes, probably for communication with the spirit of the deceased, may be seen in the British Museum from ancient Warka, and similar holed sarcophagi are found in Japan.

There seems to be much evidence connecting holes as found in tombs with ancestral worship, probably the oldest of all religions, and still in full force in China, as also among the American Indians and the South Sea Islanders.

In the Kivas, which may be said to represent the temples of the Pueblo Indians of Arizona and New Mexico, and which are always semi-subterranean, there is a sacred spot consisting of a cavity called a *sipapuh*, through which comes the beneficent influence of the deities, or powers invoked. This sacred hole represents the place from which the people emerged after being fashioned in the underworld by the Creator. This cavity was, and still is, the holy of holies, and around it are placed the fetishes. It was formerly covered with a stone, in which a round hole was cut, and stopped with a plug of the same material. Both the cover and plug are now made of wood, and doubtless the plug is removed when the deity has to be consulted.†

The Pueblo Indians reckon four stages, or caverns, in the creation of man and animals, all of which are represented in their Kivas, the last leading through the roof and emerging in the air.

But the American Indians are not alone in regarding the underworld as the abode of the Creator, the spirit land to which return the ghosts of deceased ancestors, to be sum-

moned when necessary by the sorcerer or medicine-man. In East Africa the belief exists that man and all other animals came out of a hole in the ground, after which Mulunga, the great ancestor, closed up the opening. The place is now desert, no man dwells there, and the spot is known to none.*

Some of the Australian tribes appear to locate their Creator beyond the sky, and their medicine-men go to him for instruction through a hole in the clouds by a door which keeps opening and shutting very quickly, although this door is also associated with a great rock and with trees, and one of Mr. Howitt's informants related his initiation into the mysteries of witchcraft as follows: "When my tooth was out I went into the bush for a time, and while there my old father came to me. He said, 'Come here to me'; and he then showed me a quartz crystal in his hand, and when I looked at it, he went down into the ground and came up all covered with red dust. It made me very frightened. He then said, 'Come with me to this place,' and I followed him into a hole leading to a grave, where there were some dead men, who rubbed me over to make me clever, and who gave me some quartz crystals."†

We here see the same belief in ancestral spirits dwelling underground, bestowing the gift of healing knowledge upon the neophyte, as among the American Indians. But among the Ojibwas the hole leading to the spirit-world is symbolized by a post with a small hole in it through which the candidate for initiation into the *Midiwin* looks to see the good spirits, who have driven out the evil ones who had opposed his entrance into the sacred lodge. Upon entering this lodge the first thing he sees is the sacred stone, which also appears to be holed or cup-marked, against which the sick are placed during the elaborate healing ceremonies.‡

But a still nearer approach to the aboriginal Australian initiation rites is found in that wonderful epic of the Navajos made known to us by Dr. Washington Matthews, under the title of "The Mountain Chant." In this the hero, who is to become the great

* *Anthropological Journal*, August, 1892. James Macdonald.

† Howitt on "Australian Medicine-men" (*Anthropological Journal*, August, 1886).

‡ *Smithsonian Annual Report*, 1886-87.

* *Egyptian Archaeology*, Maspero, p. 121.

† See Mendelev on "Kiva Building," in *Smithsonian Annual Report*, 1886-87, p. 117, *et seq.*

medicine-man of his tribe, is led by the Owl-god (identified by Brinton with Pluto, god of the underworld) through various adventures, in several of which he is taken into caves with very narrow openings, the entrances being enlarged by the breath of his conductor; and in these caves he finds divers gods in the form of animals, who instruct him in the healing ceremonies he is to introduce among his people. In these ceremonies beads, necklaces, rock-crystal, turquoise, and alabone shell play an important part, whilst it is not without significance that both the sweat-house used for purification and the medicine-lodge are covered outside with sand and earth, so as to resemble in appearance a tumulus, an anthropomorphic rainbow symbolic of the pathway of the spirits being drawn over them, whilst magic rings made of reeds are applied to various parts of the patient's body as healing agents, and it is noteworthy that similar rings are employed to ensure luck in gaming.*

Stone worship is rife in Melanesia, the stones being usually coral rocks much pitted. Upon these food is offered to deceased ancestors; but the spirits dwell in a cave far below the earth, and cause disease and death, to be averted, of course, by the medicine-man. Dr. Codrington gives numerous instances of the belief in ghosts in various groups of islands, and singularly enough in these Melanesian islands we come across the connection between lucky-stones and money, that is, shell money, associated with holes in the ground leading to Panoi, that is, ghost-land.† A stone with little discs upon it is good to bring in money, and a prayer is addressed over a hole in which sacrifice is made, thus, "Grandfather! uncle! father! great-uncle! let us two go on; there will be a hundred fathoms of money for you. Look upon us two; let money abound to us," etc.‡

In islands of the South East Pacific, especially in the Hervey group, we find a series of sticks variously carved and ornamented almost all with one or more holes (Fig. 2). Mr. Read, of the British Museum, connects these sacred sticks with the curious

and highly ornamented fan-handles formerly used by priests at human sacrifices (Fig. 3),



FIG. 2.—SACRED STICK OR IDOL—HERVEY ISLAND.



FIG. 3.—FAN HANDLE USED AT HUMAN SACRIFICES.

and also with the Mangaian axe (Fig. 4), the quadrilateral* openings in which are known



FIG. 4.—MANGAIAN AXE.



FIG. 5.—PETROGLYPH—EASTER ISLAND.

by a native name signifying *eel-borings*, reminding one of the Odin stone and the Indian Salagramma pebble,‡ bored by Vishnu

* Rings of this kind decorated with beads, etc., are used by the medicine-men of the Apache to place on the head for the relief of headache.

† R. H. Codrington, "Religious Beliefs in Melanesia" (*Anthropological Journal*, February, 1881).

‡ *Ibid.*

* A figure apparently designed for a square-headed human being, with similar quadrilateral openings, is found among the petroglyphs on Easter Island. (See Fig. 5.)

† *Anthropological Journal*, November, 1890, on "Certain Ornaments in the South-East Pacific."

in form of a worm. All these sticks represent deceased ancestors, and are denominated *idols*, that is, they are objects of worship, and the holes in them probably, says Dr. March,* represent the openings through which the spirit (of the ancestor) was abstracted from the body, for in many countries, as Mr. Frazer has shown,† the spirit of good men escapes through a hole in the skull, which in India is cracked for the purpose with a cocoa-nut or piece of sacred wood.‡ The New Zealand tikis, quaint, carved, holed figures, generally of jade, and representing deceased ancestors, are compared with the South Sea sacred sticks. Some of these New Zealand tikis in the British Museum are made of human skulls with holes bored in them, and there is also a wooden fetish from New Zealand with seven holes, one in the breast, probably used in "medicine." The sacred sticks or *unus* of the South Seas lead us to the magic wand used by sorcerers.

There is a singular figure in the Mexican manuscript, known as the Dresden Codex, several times repeated with slight variations, representing a *chac*, that is, the priest or medicine-man of a certain god, carrying in his hand a rod or staff surmounted by a hand, and pierced with two or three quadrilateral holes (Fig. 6). The figure has the head and tail of an animal (perhaps the bush-rat), and is elaborately dressed and ornamented. On his back he carries different figures, the one I have selected for illustration being evidently the image of Death. It can hardly be doubted that this curious semi-human figure is intended to symbolize the minister of some god of the underworld, and from the hand surmounting the staff which he holds out defiantly, and from the medicine-bag borne in the same hand, we may surmise that he is a shaman upholding the authority of the god he represents against an enemy who is opposing him in the removal of death and disease.

* *Journal Anthropological Institute*, May, 1893.

† *Anthropological Journal*, August, 1885, on "Burial Customs."

‡ This may fairly be compared with the hole made by trephining. A curious story is told in Potter's *Archæologia Græca* of a man who descended into the cave of Trophonius to consult the oracle, and surmised that his head had been struck with such violence as to dis sever the sutures of the skull, through which his soul migrated and saw wonderful visions.

From the oblong holes in the staff, we should be justified in believing that it was the symbol of a goddess—the square or oblong being always a female sign in America—and incidentally we find, according to Landa, that the divinity of medicine among the Mayas was a female. The hand at the top of the staff I had imagined to symbolize the Creator, known, according to Squier, as "The God of the Working Hand"; but I find that among the Moki at the present day, the young men initiated into the fraternity of Salyko (a trinity of women, the givers of corn) are chosen by the rapid drying of the imprint of their hands daubed on the wall. The hand therefore, in this case, probably also symbolizes a female divinity.



FIG. 6. — CHAC, OR MEDICINE-MAN—DRESDEN CODEX.

Most singularly in this connection we find among the shamans of Siberia that upon the death of an old shaman "his son, who desires to have power over the spirits, makes of wood an image of the dead man's hand, and by means of this symbol succeeds to his father's power."* We may therefore conclude that the hand on the staff is a distinctive shamanistic emblem, denoting ancestral authority.†

* *Journal Anthropological Institute*, August, 1894, p. 86.

† Although the arrow is more especially the magic instrument of the Siberian shamans, we yet find a prayer addressed by the Yakuts to "Lady with the staff, if it happen that I wander or take not the right road, I pray thee direct me. Show me my mistakes, and show me the road, my mother." The spirit thus addressed is probably the dark spirit "Ama," or the shaman's mother dwelling below the earth. It seems

A similar idea seems to be carried out in the ceremonial weapons used in many countries, of which that illustrated from the west coast of Africa may be regarded as typical (Fig. 7). This was described by Burton as one of five carried before King Blay to denote royalty. He says of these peculiar weapons, "The blades are licked when swearing; they are despatched with messengers as a hint to enforce obedience, and they are held after a fashion to be holy."*

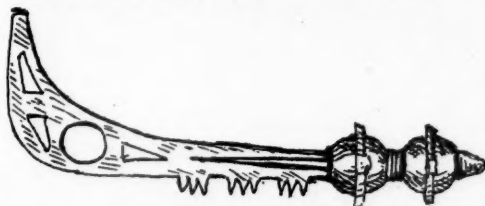


FIG. 7.—WEST AFRICAN EXECUTIONER'S AXE.

If we compare this weapon with the Manganian axe, we shall hardly doubt that they both denote that the bearer wields the authority of his deceased ancestors, and by that authority is able to exercise a spiritual power not to be resisted. Weapons of this kind with two or more holes are found in ancient Egyptian tombs wrapped up with care, and having, in some cases, evidently been fitted with silver handles.

A singular object of metal from China (Fig. 8) in the British Museum seems to connect that country with the *unus* and weapons of the South Sea Islands and West Africa. Mr. Gowland, of the Tokio mint, tells me that it strongly resembles the most ancient of Chinese money, but from the inscription upon it he would suppose it to be more likely a votive offering. In this case it would be especially suggestive of the necromantic use of holes in China, and also of the significance of the form of the holes, for Mr. Gowland also says that in China and Japan, as in America, the square or oblong is a female, and the round a male emblem;

to me that the curious instrument carried in the left hand of the Mexican figure may perhaps be analogous to the tambourine of the Siberian shamans, by which they descend to the land of spirits through a hole in the ground.

* *To the Gold Coast for Gold*, by Richard F. Burton, p. 100.

whilst Mr. F. Tyler, M.A., in a paper read before the Congress of Orientalists in 1892, asserted that the triangle was sacred to Ishtar or Ashtoreth among the Hittites.

Hence we may, I think, infer that the square, oblong, or triangular hole, when found either in stones, staves, or weapons,

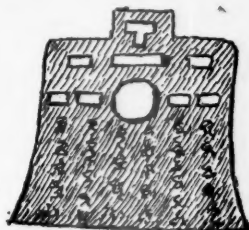


FIG. 8.—MONEY, OR VOTIVE OFFERING.

denotes a female ancestress, and when cut in monoliths, as in Cyprus* (Fig. 9), it would seem probable that the monument was erected in honour of some famous chieftainess or witch, and perhaps by a race counting



FIG. 9.—MONOLITH—CYPRUS.

ancestry in the female line, amongst whom the great ancestress and ruler of the under world would be a goddess, as seems to have been the case in ancient Chaldea.†

* De Cesnola, writing of the monoliths of Cyprus, says, "Young girls break their glass jewellery in the oblong holes when married or betrayed by their lovers, whilst old women light tapers in them, hoping to be cured of their bodily ailments." This would seem to connect these holes with a female divinity or divine ancestress. De Cesnola also remarks upon the distribution of these monuments, none of which, he says, are found in the north of the island.

† Whether the holes in the senams of Tripoli, described by Mr. Cowper in the *Antiquary*, are in any way connected with those in Cyprus, I must leave others to judge, but it seems to me that the analogies of the Tripoli monuments must be looked for farther to the East, e.g., in the Shinto gateways of Japan, which perhaps also had their origin in ancient Chaldea.

It is of very special interest to be able to trace in this very early seat of civilization and home of magic arts the belief in the power of deceased ancestors to heal and restore their posterity. In that which is known as the Deluge tablet, we find Isdubar, identified with Nimrod, seeking the cure of disease by consulting his ancestor Hasisadra (Noah). He is taken on board the ship of Urubel, and sails on the Waters of Death for one month and fifteen days. Then he finds Hasisadra, and is restored to health, and allowed to return to earth. Here we may remark that the Great City of the Dead among the Accads was ruled over by Ninkigal, the Lady of the Abyss, whose nine daughters, it may be remembered, placed the diseases in the nine-holed stone as recorded above.

It is not without significance that Isdubar on his return to earth is said to have erected stone monuments in memory of his visit to the abode of shades and his interview with Hasisadra, his great ancestor.

It would not be possible in a single article to enter fully into the subject of money in connection with necromantic art, but it may be observed that the underworld, the realm of Pluto, the abode of deceased ancestors, was always regarded as the source of wealth, usually guarded by an ancestral spirit in the form of a dragon or serpent;* that the most ancient of money was ring-money, in fact rings and money appear to have been synonymous prior to the adoption of stamped coins. Earrings were undoubtedly so employed, and it is of great interest to observe that the so-called Irish ring-money is found exactly reproduced in the dolmens of Japan, where apparently it was used as earrings. The use of shell rings as money in the South Sea Islands I have already noticed. One enormous quartz ring from the New Hebrides in the British Museum labelled *money* is strongly suggestive of those holed stones used for luck referred to earlier, and in these islands beads and shell discs, like the American wampum, constitute the money in common use. Wampum, as we all know, is something more than money. It has a sacred character, and, as I have shown, beads of many kinds among the American Indians are

* For further information regarding this widespread superstition, I would refer my readers to my *Anthropological Studies*, chaps. viii. and ix.

employed in their religious and healing ceremonies.

Whether the common *cash* of China is thus employed I do not know, although the square hole is suggestive. Among the Siberian shamans a ring or a coin is held in the palm of the inquirer, and the future is foretold by the movements, a ceremony savouring strongly of gipsy palmistry.

Enough has, I think, been said to show that all the world over, from Siberia to New Zealand, and from China to America, holes, whether in beads, coins, pebbles, engraved shells, dolmens, monoliths, human skulls, staves or ceremonial weapons, are always associated with necromantic arts, and with purificatory and healing ceremonies; that they represent primarily the womb of the universal mother whence all things proceed, and secondly the abode of the dead to which all return; that in the latter connection they are used to symbolize deceased ancestors, the square or oblong representing the female, and the round the male progenitor; whilst in the hands of the necromancer or shaman they are employed as symbols of the power conveyed to him by deceased ancestors.

The same reasoning applies to the magic circle drawn so constantly by necromancers. By it they placed themselves and all within it under the protection of their own especial spirits, that is their ancestors, and we constantly read of the terrible consequences resulting from straying beyond the magic boundary. So among the Eskimo at the present day, when a death occurs, the neighbours will draw a circle round themselves to keep away the ghost.

It might be worth while to inquire whether this belief has any bearing upon the sacred stone circles found in many lands, and which certainly in some cases are sepulchral. In the Navago myth one of the places to which the hero is conducted by the Owl-god is a circle of red stones, the home of the Great Serpent.

How far Professor Tylor's doctrine of animism is applicable to that which is in itself *nothing* is hard to define, but it is certain that the philosophy of the superstitious has converted the symbol into the thing symbolized, so that the hole itself has become the healing agent, its original meaning having become lost. We have

traced this singular superstition backwards from the holed coin, lucky stone, sacred beads, New Zealand tikis, South Sea *unus* or *idols* of to-day, to holed dolmens and menhirs of present and past ages, of unknown date and race, to perforated shells of the mound-builders of America and ancient Chaldaea, to holed dolmens and trephined skulls of undoubted Neolithic age, from the sacred hole in which preservative amulets have been cut, testifying to the superstitions of that remote period.

Can we carry the record still farther back? I believe we can, by means of those curious pierced staves of reindeer horn of unknown use, found in French caves of the Paleolithic Age (Figs. 10, 11). These, known to French anthropologists as *bâtons de commandement*, were described and figured by Broca, who pointed out that they had been whittled away to make them thin and light, thus unfitting them for weapons, and he looked upon them as sceptres or staves of chieftains, the holes denoting by their number the rank

If we examine carefully the staff illustrated with the single hole, we may perhaps also find in it indications of totemism, and predicate that the original bearer was of the horse clan, and skilled in cases of parturition, the staff being used as the lucky stone is still used in cow byres and the bead in midwifery cases, to ensure safe delivery by placing the patient under the direct care of the great ancestor.

It has been supposed that these paleolithic staves were arrow-straighteners, but even if so, that would not militate against their necromantic use, for arrows have from the earliest times to the present day been regarded as magic weapons, and to pass them through a sacred wand would only endue them with superior power.

If this idea be correct, we stand here before the oldest superstition of the world, one which has accompanied man in all his wanderings from the age of the mammoth downwards, surviving scarcely unaltered to the present day, and serving among other things to prove the unity and continuity of the human race.



FIGS. 10, 11.—PALEOLITHIC STAVES.

of the bearer (Fig. 11). If, however, we compare them with the staff borne by the Mexican figure described above and with the *idols* of the South Sea Islands, we shall, I think, be justified in regarding them as something more than *bâtons de commandement*, and see in them magic wands of paleolithic necromancers, who perhaps were also chieftains, the number of holes denoting not only the rank of the magician, but, as in the South Sea groups, the ancestors through whom he derived his authority.

VOL. XXXII.



The Account-Book of William Wray.

By the REV. J. T. FOWLER, D.C.L., F.S.A.

(Continued from p. 347, vol. xxxii.)

Bought of Robt eggelfilde the 22 of Novemb^r 1595. Imp'm' i pece yellow seckynge, xxiiij^s.; Ite' one grosse thred laces, iis.; su' xxvi^s.; payd e quit.

Bought of Myles burton the 27 of Noveb^r 1593. Imp'm' i^{li} safero', xxxs.; Ite' d: pe cre. duraunce, xvs.; Ite' i pece purple buffynge, xviii^s.; Ite' i pece striped buffynge, xviii^s.; Ite' i pece blacke buffynge, xvi^s.; Ite' i grosse garteringe, xii^s.; Ite' i^{li} blacke fringe, viis.; su' vi^{li}. xvs.; payd in p^t iiii^{li}. xs.; more to' Symo' atkingsonn the 12 of Decemb^r, xxvs.; Ite' d: a barrell sope bought of Sycilye Su'ter the 28 of noveb^r 1593, xxi^s.

Bought of robt eggelfilde the 17 of Januarij 1593. i pece seckynge, xxii^s.; Ite' i pece seckynge, xixs.; Ite' ii^{li} blacke thre(d),

3 B

iijs. ; su' xliiis. ; Ite' 1 barrell sope of cisilie Suntr, xls. vid.

Fo. 33. [Bought of Raife Egglefilde the 19 of January 1593. Imp'm' d. pece white holmes. xviis. vid. ; Ite' d pece russet Jennes, xiis. ; Ite' 9 ounce chene lace at 19s. xs. viiid. ; Ite' iij oz colerd silke, vis. ; Ite' iij oz londo' silke, iiis. iiijd. ; Ite' iii gr' silke buttons, ix. ; Ite' iij^{li} pecinge thred, vis. viiid. ; Ite' i^{li} twiste fringe, iiis. viiid. ; Ite' i realme white pap', iiis. viiid. ; Ite' viii oz spe silke, xijs. ; Ite' d : a pece colerd holmes, xviijs. vid. ; Ite' d a pece more colerd holmes, xviijs. vid.*]. Ite' 1 gr' silke pointe, viis. ; Su' is vii. xs. vd. ; payd to your brother W^m the 4 of aprill, xs. viiid. ; payd in p^t to christophe lea the 22 of fa., iiij^{li}. ; more the 28 of Januarij 1593, xxxviis. ix.

Bought of cicilay sunter the 29 of Januarij, 1593. Ite' one barrell sope, xls. vid.

Bought of myles burton the 19 of fabuarij 1593. Imp'm' one pece cre. duraunce, xxxs. ; Ite' i^{li} blacke twiste fringe, iiis. viiid. ; su' xxxiiis. viiid. ; payd in p^t, xviijs. viiid. ; payd more to ba'tilmew catto', vs.

Bought of Robt Eggelsfilde the 29 of fabruarij 1593. Imp'm' 1 pece gren buffinge, xviiis. ; Ite' iij^{li} blacke thred, vis. ; Ite' vi gr' tufted thred buttons, iiis. vid. ; Ite' one pece callyco, xxs. ; su' xxviiis. vid. ; payd e quit.

Bought of cisileaye suntr the 14 of m^{rch} 1593. one barrell sope, xls. vid. ; bought more one barrell sope the 12 of maye 1594 of cicilaye suntr, xliis. vid. ; pepper whiche was bought of alderman richardsonne of yorke weieth 4 dossen i^{li} e vi^{oz} with bage this 18 of marche ano dini 1593.

Bought of Raife eatefelde the 29 of aprill 1594 ii pece cre. duranncce, iij^{li}. iiis. ; i pece gren buffinge, xviiis. ; i pece seckinge, xxvs. ; 1 pece seckinge, xxiis. ; su' is vii^{li}. viiis. ; payd to Robt Eatenfilde the 31 of Maye 1594 £6 8s.

Bought of Robt Eatenfelde the 24 of Maye 1594. i pece stro coler seckynge, xxiis. ; e x grosse thred buttons, vis. viiid. ; su' xxviiis. viiid. ; Ite' 1 pece whit seckinge the 31 of Maye, xxvs. ; payd e quit.

Fo. 33v. Bought of Miles burtonn the 19 of Fabruarij 1592. Imp'm' ii pece cre duraunce, lvis. ; Ite' one pece waddid blacke buffynge, xxs. ; Ite' one pece course black

buffynge, xvs. ; Ite' i^{li} blacke fringe, vis. iiid. ; su' iij^{li}. xviiis. iiijd. ; payd e quit the 23 of M^{rch}, iij^{li}. 17s. 4d.

Bought of Myles burto' the 12 of Aprill 1593. Imp'm' 1 pece purple buffynge, xviijs. ; Ite' i^{li} blacke fringe, viis. iiijd. ; Ite' i^{li} of cre e blacke fringe, vis. viiid. ; su' is xxxiiis. ; payd e quit.

Bought of W^m Egglefilde the last of Maye 1593. Imp'm' one pece stroy colerd sekyng, xxiiis. ; Ite' one dosse fff Inkel peces, iiis. ; Ite' one other dosse fff Inkel peces, ijs. iiijd. ; Ite' one dosse' coursse Inkel peces xxd. ; Ite' iii dosse' smale whit Inkel, iis. ; su' is xxxvs. ; payd e quit.

Bought of Mr Robert Barneby of bra'ma* bigginge i c e a d of starche at 20s. p c to pay at the deliverie the 6 of June.

Bought of W^m Eggilfilde the 7 of June 1593. Imp'm' 1 pece stro coler seckynge, xxijs. ; Ite' v gr' thred buttons, iis. id. ; Ite' a dosse' fff Inkle, xxd. ; su' xxvis. ix.

Lent to Mr Thomas Wraye of Richemonde the 7 of June 1593, xviiis.

Bought of W^m Craw of grantlaye the i of Maye 1593 one silver spone in weight one ounce e iii q^{trs} price viis. iiijd.

Bought of Miles burto' the 25 of June 1593. Imp'm' 1 pece silke rashe, xxxiiis. ; Ite' iii peces colerd buffinge, one gren, one purple e one orange tawny at xviiis. the pece price iijis. ; su' iij^{li}. viiis. ; payd to Richarde Kettlewell e quit.

Bought of Mr barnebye of New biggige the 2 of octob' 1593. Starche wayinge a c e iii q^{trs} wth the caske at 19s. the c, to paye at christemasse next. Ite' sould to Mr barneby of newebigginge the 3 of october i yeard of rowe harden, viiid. ; the caske waies Juste xxxvj^{li} e a d.

Fo. 34. Bought of W^m Egglefilde the 19 of July 1593. Imp'm' one pece stro coler seckynge, xxiis. ; Ite' one pece booke callyco,† xviijs. ; Ite' iii q^{rs} mela' thred buttons, xviijs. ; su' xliis. vid. ; payd e quit.

Bought of Myles burto' the xxxi of Julij 1593 one pece cre branched Duraunce, xxxs. ; payd e quit.

Bought of Robarte Eggilfilde the 28 of Auguste 1593. Imp'm' i pece of stroe culler

* Bramham (?).

† Book-muslin is "a fine kind of muslin owing its name to the book-like manner in which it is folded when sold in the piece."—(N. E. D.)

* Erased.

sekeinge, xxiijs. ; ij^{li} blacke thred, ijs. iiij^d. ;
 e iii grose of whit enkle, iiis. ; Ite' iij grose
 of haire bottonnes,* xxiiid. ; Ite' d dossen of
 brode enkle, xviiid. ; Ite' iij dossen enkle
 smale knotes, ijs. ; I' iij grose of thrid
 bottonnes, xviiid. ; Ite' d. dossen of course
 enkle knotes, xd. ; su' is just xxxixs. ; payd e
 quit.

Bought of Will'm egglefild the 27 of
 septeb^r 1593. Imp'm' i pece stroy coler
 seckyng, xxviis. ; Ite' i pece, xxijs. ; Ite'
 i pece, xxijs. ; Ite' vi g' cordid buttons, iijs. ;
 Ite' i g' silke cordid buttons, xvid. ; Ite' i
 dosse' Inkle iis. ; su' iii^{li}. xixs. iiij^d. ; payd in
 p' iii^{li}. xixs. ; payd e quit.

Bought of Myles burto' the 29 of Septeb^r
 1593. Imp'm' one pece cre. Duraunce,
 xxxis. ; Ite' one pece purple buffyng, xviiis. ;
 Ite' one pece gren buffyng, xviiis. ; Ite' one
 pece blacke buffyng, xviiis. ; Ite' d. gr'
 garteringe, ix. ; su' is iiij^{li}. xxijs. ; payd in
 p', xls. ; payd e quit.

Bought the i e 8 of Noveb^r 1593 of Sunter
 wives. Imp'm' ii barrells sope, iii^{li}. vis. 4^d.

Bought of thomas gledell the 8 of Noveb^r
 1593. Imp'm' iii^{li} blacke thred, vis. ; iii^{li} gr'
 haire buttons, iis. vid. ; Ite' a dosse' fff
 Inkle, iiis. iij^d. ; Ite' a dosse' white brode
 Inkle, iis. viiij^d. ; & d. a dosse' course Inkle,
 xd. ; su' xv. iij^d.

Fo. 34^v. Anno Dni 1590.

Imp'm' bought of Roland Easburne, the
 4 of Deceb^r 1590. i pece silke rashe, xxxiijs. ;
 xii^{li} casse ginger,† ix. ; su' xliis. ; payd e quit.

Bought of Myles burtonn the 22 of Deceb^r
 1590. Imp'm' one pece cre. durannce,
 xxviis. ; Ite' one pece fff bup's, xxiis. ; e i gr'
 garteringe, xs. ; e d. a gr' brode garteringe,
 vis. ; e ii doss ging^r of Roland estburne,
 xv. ; su' is iii^{li}. xiiis.

Bought of Rob' egglefild the 12 of
 fabruarie 1590. Imp'm'† cre. e black twiste
 fringe, vis. iij^d. ; e i^{li} cre. e blacke fringe,
 iiis. ; e i^{li} twiste blacke fringe, iiis. ; e iii
 ounce systers thred,§ vs. ; e ii dosse' of
 Inkle, xviiid. ; su' xxs. viiij^d.

Bought of Rob' Egglefild i pece stro
 coler seckyng the 11 of M^{rch}, xxiis.

Bought of Myles burto' the 17 of M^{rch}

* Probably covered with woven hair.

† A 12 lb. case of ginger (?).

‡ Something illegible here.

§ Mentioned in *Irish Statutes*, 1662, vol. ii., p. 417.
 Probably such as was used by nuns for embroidery.
 It was evidently costly.

1590 i pece fff silke rashe, xxxiiis. ; e ii^{li}
 blacke fringe, viis. ; su' is lxs. ; Ite' one pece
 cremesying duraunce, xxviis. ; e ii^{li} fringe, viis.
 viiij^d. ; e a gr' garteringe, xiiis. ; payd e quit.

Bought of the Lambert Wife of Killyngall
 the 1 of Maye 1591 one score fff lynne
 clothe to paye at pentecoste, xliis. ; payd in
 p^h, iis. ; reste, xls. ; payd e quit.

Ite' Bought the 12 of May 1591 one score
 of lynne clothe, xviiis. ; Ite' one score, xv. ;
 su' xxxvs. ; payd e quit.

Bought of Myles burto' the 5 of June
 1591. Imp'm' i pece sylke rashe, xxxiijs.
 vid. ; Ite' i pece cre. duraunce, xxviis. ; Ite'
 i pece purple buffyng, xviiis. ; Ite' ii pece
 waddid buffyng, xxxvs. ; Ite' i pece blacke
 buffyng, xv. ; Ite' iij ounce safero', vis. ;
 payd e quit ; su' vi^{li}. xv. vid.

bought of Jho Gell ma' the 25 of June
 i^{li} cre. e blacke twiste fringe e i^{li} blacke twiste
 fringe, vis. vid.

Bought y^e 8 of June 1591. Imp'm' d.
 pece fff colerd mela', xliiis. ; e xii. yeardes
 leve' taffete, xv. is.

Bought of Myles Burto' the 24 of Julij
 1591 Imp'm' ii pece silke bu'besie,*
 iii^{li}. viis. ; e ii pece buffyng, xxxis. ; e i
 pece cre. duraunce at 27s., xxviis. vid. ; su' is
 vi^{li}. viis. vid. ; payd e quit.

Fo. 35. Bought of Robert egglefild the 27
 of Julij 1591. Imp'm' i pece fff stroye coler
 seckyng, xxiiis. ; Ite' i pece stro colerd
 seckyng, xxis. ; Ite' i^{li} pecing thred, xxiid. ;
 Ite' i^{li} blacke thred, xviiid. ; Ite' a dosse'
 white Inkle, xd. ; Ite' a dosse' whit Inkle,
 ix^d. ; Ite' a dosse' smale Inkle, viiij^d. ; su' is
 ls. viiij^d. ; payd e quit.

Bought of The gledle ma' the 27 of septeb^r
 1591. Imp'm' i pece striped seckyng, xxs. ;
 e i^{li} blacke thred, xv^d. ; e ii gr' thred buttons,
 xiiij^d. ; su' xxiis. xd.

Bought of Tho' gledell ma' the 11 of
 octob^r 1591. Imp'm' d. pece stroy coler
 seckyng, xs. ; e iii^{li} blacke thred, vs. ; su' xvs.

Bought of Walt^r dowgele the 24 of octob^r
 1591 i gr^e of fff cards sealed, xxxijs.

Bought of Myles burto' the 25 of Noveb^r
 1591. Imp'm' ii pece cre. durannce, liiis. ;
 Ite' ii pece blacke buffyng, xxxis. ; Ite' d.
 gr' garteringe, iiis. ix^d. ; Ite' i^{li} blacke fringe,
 iiis. ; su' iiij^{li}. xxiis. ix^d.

Bought of Myles burto' the 22 of Deceb^r
 1591. Imp'm' i pece sylke rashe, xxxiijs.

* Bombasine. See fol. 31, note.

vid.; Ite' ii pece blacke buffynge, xxxiis.; e ii^{li} fringe blacke, viis. iiij*d.*; su' iii*li* xiis. *xd.*; sent by Jho' Gren the 29 of decebr, iii*li* xiis.

Bought of Robt (?) Tho gledell ma' the 21 of January 1591. Imp'm' ii pece colerd seckynge, xls.; e v dosse' Jnkels, iis. iiij*d.*; su' xliis. iiij*d.*

Bought of Rob' Eggelfilde the 23 of Maye 1592. Imp'm' ii pece seckynge, xliis.; e ii^{li} blacke thred, iiis. viii*d.*; su' xlv. viii*d.*

Bought of Myles burtonn the 27 of Maye 1592. Imp'm' i pece silke rashe, xxxiiis.; Ite' i pece blacke buffynge, xv. is.; Ite' d: gr^e garteringe, vis.; Ite' i^{li} cre e blacke fringe, iiis.; su' lix.

Bought of Robert Eggelfilde the 8 of June 1592. i dosse' colerd Inkell for garteringe, iis. viii*d.*; e i dosse course colerd Jnkle, x*d.*; e iii gr' thred buttons, xvii*d.*; e iiij gr' haire buttons, iis.; e i^{li} blacke thred, x*d.*; su' ix. *vid.*

Fo. 35*v.*

Rentall Prebend de Gevendaile.

Thomas Merkenfilde essquire, xix. *vd.*; Ite' for merkyntonn myle (mill), xiis.

Merkingtonn.

Mr Ardentonn, viis. iiij*d.*; Raife bekwth, ix. is.; W^m Wraye, viis. iiij*d.*

The rent of bekwth lands as it is nowe devidid into severall men's hands, anno 1589.

Imp'm' W^m Wraye, xii*d.*; Ite' Richeard Atkingsonn e his sister, xvii*d.*; Stephen browne, xvi*d.*; Ux^{or} ledom (or Christopher dowgell),* vi*d.*; Raife Yaite, iii*d.*; Thomas Applebie, vi*d.*; W^m hallydaye, vi*d.*; Jhames burton (or henry M'kyngfilde),* vi*d.*; W^m browne, *vd.* ob.; Marmaduke chapeman or steve browe, *vd.*; W^m Kettlesinge, *vd.*; W^m Hawsonn, iii*d.*; Jho Smithe, iii*d.*; W^m Burnet, iii*d.*; W^m Knoles or Richeard Atkingsonn, iii*d.*; Edward Middleton, iii*d.*; Jho Smithe of Wallertwathe, ii*d.*

Wallertwathe.

Sir Thomas maliveraye, iiis.; Vidua brathewethe, *xd.*

sutto' holgrave.

Raife bindelus, xs. viii*d.*

Stamergate.

Thomas Stavelaye for one house, iiis. *xd.*; sometymes M^r goldsburghe.

* In later hand.

Northehouse.

Jho stowthorpe, vis. *xd.*; Abbate of fountance for swanlaye,¹ iis.

coppid huicke.

Raife carell for bindlaies landes, xs.

Skeltonn.

Thomas Steile, ix. is.; Raife p'ker for daye lande² lyinge in skelto', xs. *vid.*; Raife p'ker for his owne lande, iis. iiij*d.*; Edmonnde Warde, iis. *vid.*; bell of Martonn, iiis.; su' is £5 10s. *id.* ob.

Rental prebend de thorpe.

Thomas Merkenfilde for aismonderbie, xxvis.; Francis Wandesfourthe essquire for lands in sutton holgrave, xs.; Jho Croser for lande in Stamergate, xvii*d.*; the hospitall of marie magdelaine, xii*d.*

Coppid huicke.

george gibsonn, viis.; Thomas Meddelaye for lande sometyme Christopher mallories, iiis. *id.*

Skeltonn.

Thomas Steile, vs. ob.; Thomas Allansonn, vs. ob.; W^m Smithe, vs. ob.; Edmonnde Warde, vs. ob.; Randall Warde, vs. ob.; Jho Blande, vs. ob.

Fo. 36.

Rippo'.

Thomas horner in Westgate, iiis.; Jho exelbie, iiis.; christopher daile, xii*d.*; myles Newtonn for a close lyinge in the syde of Stamergate, somtys plu'pto' landes, *xd.*; Jho brownefleite, clarke, ix. ob.; M^r Ardentonn for downe endes, iii*d.*; su' iii*li* xix. ob.

Rentall prebend' de Nunwike.

coppid huicke.

Richeard cooke, iiis. ix*d.*; Thomas Wetherell, iiis. ix*d.*

North Stainelaye.

Nynia' Stavelaye for daye landes, xis. *vd.*; Nynia' Stavelaye for fletam landes, viis. iiij*d.*; Christopher stele of slenyngfourthe for Daye landes aforesayd, iiis. iii*d.* ob.; Henry of Winkeslaye for the sayde landes, ii*d.*

Skeltonn.

Walter Strikeland Knight, vis.; Thomas Walker for daye land, vis.; W^m Kettlesinge for the chauntre, iii*d.*; Thomas steile, iii*d.*; Walter Warde, xii*d.*; Jho turrite, xii*d.*; Jebb wife, xix*d.*; lanynde wife, xii*d.*

¹ Now Sunley Rains.

² Probably "dey" or dairy land.

Sharoe.

Thomas muncketonn, xs. xid.; Jho becke-withe, vs. xid.; Raife haule, viiis. xid., wherof Jho tesdaile paies iiid.; Richearde Mechell, iiis. vd. ob.; Richearde turrye clarke, iiis. vd. ob.

Nunwicke.

Mr Richeard Nortonn, xiiid.; Mr W^m Mallorie, xiiid.

Annesgate.

The chantrie laite S^r lionell bates, iis.; The sex vikers, viiij.; Sainte Wilfride, xiiid.; S^r Edmund browne chavntre, xid.

Stam'ergate.

brewhouse wife landes now in the holdyng of laithes wife widow, vs. iij.; Jho Wetherell of Sharo, iis. viiij.; W^m skote for Mr Nortonn, xs.

Aismunderbie.

Thomas Markenfilde essquire, xlviis. iiid.

Skelgate.

Sir W^m Alland chauntrie, viiij.; Tanfilde chauntrie, xid.; Thomas Stavelaye, xiiid.; Mr exelbie for ii howses, iis. iiid.; Mr arden tonn, ixid.; Thomas burtonn, ixid.; Wright the curriare, xiid.; the rounde house,¹ iiid.; Mr Thomas merkenfilde, xiiid.; W^m Kendall, xiid.; su' is viiij. vis. vid.

ffinis.²

Fo. 36v. Alexsander Cop'.

[Ite' the 21 of Decebr' ii yeards lynne clothe, e a d: yeard whit Jennes, iis. iij.; e iii dosse' gren sylke buttons e ii skens gren sylke, xvij.; e the 18 of Aprill 1588 iii yeards white Jenes fustyo', iis. iiij.; e in white and graye thred, iij.; e ii ounce of slaye sylke,³ xvij.; m^d that he dothe owe me of olde, xxixs. id.; Ite' for S^r christopher Wantesffourth mens cotes, iis. vid.; e the 16 of Septeb' iiij skens rede sylke, viiij.; e half a q^r of leve' taffete', iiid.;

¹ A prison or cell in which offenders were detained for examination before the mayor or other magistrates. Mr. Whitham cannot find anything concerning this particular round-house.

² Six lines erased after this word, so as to be scarcely legible; these have not been copied.

³ Probably the same as "sleave silk." In an account of the expenses of Lady Anne Clifford, 1600-1602, printed in Whitaker's Craven, p. 315, is this: "p'd for sleave silk, xxxiis." to which a note is appended, quoting Bishop Rainbow's expression in his funeral sermon for this lady "that she could discourse well on all subjects, from predestination to slea-silk." See the sermon (Lond. 1677), p. 38.

e a dosse' sylke buttons, viiij.; e the 9 of Decebr' d: an ounce tufte lace, xid.; e in blacke thred, ixid.; e iii yeard^e course harde', xvij.; e a yearde e d: e d: q' of lynne clothe, xxij.; e iii skens tawny sylke, viij.; e d: an ell course harde', iiid.; e ii yeard^e e q' colered horne holmes,¹ iis. xid.; e the 18 of decebr' in graye thred, viiij.; e a q' e a d: of grene sarsanet, xxiij.; e a yeard e iii q'^{rs} of harde', viiij.; e the 19 of decebr' an ounce q' e d: of colered sylke, iis. iiid.; Ite' the 27 of octobr' an ounce e a q'^r of cremosynge sylke, iis. ixid.; e q' e d: of buffynge, ixid.; e vi yeard^e of lace, xid.; e in thred, iij.; e q' e d: of burrato,² viiij.; e the 16 of fabruary ii yeards of buffynge, iis. viiij.; e d: a yearde white Jennes, e a sken of sylke, ixid.; e the 10 of marche in black thred, iiij.; the 22 of m^{rch} a yeard e a d: of Jennes fustyo', xvij.; e a yeard of harde', vid.; e d: an ounce of spa sylke, xid.; the 23 of m^{rch} ii ounce byndynge lace, iis. iiij.; e a q' of sylke grogara,³ e d: a yeard of silke rashe, iis. xid.; e an ounce of spa silke, xxiij.; Rhe in p't the 24 of Aprill 1588, xxvs.; al' by my wife the 25 of Aprill ii ounce of slaye sylke, xvij.; Rhe more the 3 of maye 1588, xxs.

Wares bought of Norwiche ma'.⁴

bought of Jho sill ma' the 21 of noveb' 1599. i pece of cre. durannce, xxvis.; i pece blacke buffynge, xvis.; pay^d in p't, xxiiis.; reste to paye, xxs.; pay^d in full the 21 of decebr' 1589.

bought of Mr blande the 18 of decebr' 1589 to be pay^d at est^r next. Sent him the 2^d of maye an ell white sarsenet price vs. vjd.]* Imp'm' iiiij elle e q'^r of elbrod taffete at 15s. vid. liiis. id.; Ite' vi pece cape rybon, xvs.; Ite' ii pece velvit billament,⁵ xxvis.; Ite' d: pece white Jennes, xs. iiij.; Ite' v yeard e q' e d: colerd mela', xvs.; Ite' viij ging^r, viis.; Ite' vii q' white pap', xxiij.; Ite' xviiith vi^{oz} at 12d., xviiis. 4d.; viith. viiij.

Fo. 37. Bought of Jho syll the 23 of decebr' 1587. i pece cre durannce, xxviis.;

¹ See note on Fo. 32v.

² So in MS. Perhaps meant for "burracan."

³ Grograin, or grogram, was a coarse kind of silk fabric, usually stiffened with gum. From *gros grain*, coarse texture.

⁴ The "Norwich man" was probably on a tour in Yorkshire with his wares.

⁵ Erased.

⁶ Biliment (habillment) lace was used in the sixteenth century for trimming. "Sylke bylliment" occurs 1578 (N. E. D.).

¶ i pece branched valure,¹ xxiiis. ; ¶ i pece blacke buffynge, xviiiis. ; Ite' one pece silke rashe, xls. payd in pth, xxviiiis. ; reste, xls. ; su' vli. viis.

Bought of Myles burtonn the 22 of decebr 1589. i pece wrought valure, xxis. ; ¶ i pece playne valure, xxis. ; ¶ i grosse garteringe, xiis. ; su' liiiis. to paye at St^e pall day.

Bought of Myles burto' the 13 of aprill 1590. i pece of silke rashe, xxxviiiis. ; i pece of cre duraunce, xxviiiis. ; i pec branched valure, xxis. ; i pece of buffynge, xviiiis. ; i grosse garteringe, xis. ; i^{li} blacke frynge, iiii. viiiid. ; su' is vli. xiiis. viiiid.

Bought of Myles burto' the 21 of Julij 1590. Imp'm' i pece silke rashe, xxxviiiis. ; Ite' one pece cremosynge duraunce, xxviiiis. ; Ite' one pece black buffynge, xviiiis. ; i^{li} black moccado² fringe, iiii. viiiid. ; su' is iiijli. iiijis. ijd. ; payd ¶ quits.

Bought of Robt Egglefild the 6 of Septeber 1590. Imp'm' i pece stripd seckyng, xxs. ; ¶ i pece blacke buffynge of Jho sill, xviiiis. ; su' is xxxviiiis.

Bought of my brother Walt^r Dougell the 28 of septebr. ii d. pece colerd mela', iiii^{li}. xvs. ; ¶ i^{li} londo' sylke, xiiis. to paye at M^{yn}masse next ; ¶ v gr^e statute lace, xls. ; su' viii. xviiiis.

Bought of Myles burtonn ma' the 25 of octobr 1590. Imp'm' one pece purple buffynge, xviiiis. ; Ite' a pece blacke buffynge, xviiiis. ; su' 35s.

Bought of Robt egilfild the 5 of Novebr 1590 i pece stroy coler seckyng, xxis. ; ¶ a gr^e doble hard poyntes, iis. iiii^{li}. ; payd ¶ quit.

Bought the 19 of novebr 1590 one pece colerd mela' ¶ xii yearde leve taffete, iiii^{li}. xd.

Fo. 37v. Mr W^m Abbot.

Imp'm' the 17 of novebr in wares, viiis. iiii^{li}. ; ¶ vi ounce cotton woule, ix^{li}. ; ¶ the 28 of novebr a q' taffete ¶ grogra', iis. viid. ; ¶ d. a yeard harde', d. q' blacke thred, viid. ; ¶ in graye thred, iiii^{li}. ; Ite' ii yearde tufte lace ¶ a yeard ¶ a d : fustyo', iiii. xd. ; ¶ v q^{tes} white holme fustyo', iis. ; ¶ ii dosse' white thred buttons, iiii^{li}. ; ¶ the 13 of march ii ounce ¶ a d. chen lace,³ iiiiis. iiii^{li}. ; ¶ the 23

¹ Figured velvet, as in Shakespeare's *Twelfth Night*, II., v. 54.

² Mockado was a velveteen, or mock velvet, made of wool instead of silk.

³ Chain lace.

of march iii yearde q' colerd mela', xiis. ; ¶ d. q' more d^{lr} to his brother, viid. ; ¶ the 3 of Maye d. yeard ¶ nale gren duraunce, xviiiid. ; ¶ a yeard of fustyo', xiiiii^{li}. ; ¶ the 9 of Julij d. a q' blacke thred, iiii^{li}. ; ¶ the vi of Julij iiii oz. tufte lace, vis. viiiid. ; ¶ ii yearde Jennes fustyo' iis. ; ¶ the 13 of Julij in wares, iiiiis. viid. ; ¶ d. an ell watchit leve' taffete, xv^{li}. ; ¶ d. an ell cre duraunce, xx^{li}. ; ¶ d. an ounce cove'tre thred, iiii^{li}. ; ¶ d. a q' blacke thred, iiii^{li}. ; ¶ ii yearde ¶ a d. of lace, iiii^{li}. ; ¶ the 17 of Julij q' of spa taffete, xx^{li}. ; ¶ ii dosse' gren sylke buttons, xvii^{li}. ; ¶ ii skens gren sylke, iiii^{li}. ; ¶ ii skens white thred, iiii^{li}. ; ¶ the 17 of auguste iii nales black elbrod taffete ¶ ii skens blacke silke, iis. iiii^{li}. ; ¶ the iii of octobr ii dosse' great stare buttons¹ ¶ ii skens rede sylke, xxij^{li}. ; su' iiii^{li}. xviiiid.

more 22 of Maye 1585.

q' ¶ nale ¶ d. nale fff lynne cloth, iis. iiii^{li}. ; ¶ ii yearde fustyo' ¶ q' leve' taffete, iis. viid. ; ¶ ii skens gren sylke, iiii^{li}. ; su' vs. iiii^{li}.

the 17 of novebr d. yeard yallowe sarsenet, iis. viid. ; ¶ ix yearde yallowe p'chment lace, xviiiid. ; ¶ a yeard of fustyo', xii^{li}. ; ¶ iii yearde more p'chment lace, viid. ; ¶ d. a yeard more lace, iiii^{li}. ; ¶ ii yearde gren baise, iiiiis. 8d. ; ¶ ii ounce q^r spa chen lace, iiiiis. iiii^{li}. ; ¶ iii q^{tes} ¶ a d. of gren sarsenet d^{lr} by my wife ¶ some by mye self, iiiiis. iiii^{li}. ; ¶ a q' of velvit, vs. ; su' xxiiis. xid.

su' totall is iiii^{li}. iiii^{li}. viiiid.

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NOTE ON THE COVER OF THE MS.

The cover, or wrapper, of this account-book consists of a single piece of coarse white skin turned over at the edges, with fine whitelather bands put through at the back to stitch the paper leaves to. It has had two similar bands in front to tie it up by, and each side is lined with part of two leaves of a folio MS. York missal, date about 1420. The old service-books were very commonly used in this way, and invaluable fragments of these and of other rare manuscripts and printed books have often been discovered in old bindings. In these fragments are parts of the *Masses In Cathedra S. Petri, S. Mathie, S. Albini, S. Gregorii, S. Cuthberti, SS. Philippi et Jacobi, In Inventionem Sanctæ Crucis, SS. Alexandri, Eventii, et Theodoli, S. Johannis Ap. et Ev. ante Portam Latinam, and S. Johannis Beverlaci*. A mass, *S. Cedde*, has been added in a later hand in one of the margins, and is quite distinct from the mass of the same saint in Sarum, as is the mass *S. Johannis Beverlaci*, but both agree with York. In the masses which in the main are common to both missals, the variations are those in which York differs from Sarum. The mass *S. Cedde* does not occur in any of the manuscript York missals consulted by Dr. Henderson except one, in which, as in these fragments, it is added in a later hand, having come in at a later date than the rest. Hence we often find it added in manuscript calendars as well as in margins of missals. The masses mentioned above will be found in the York Missal (Surtees Soc.), vol. ii., pp. 24-26, and pp. 33-36.

On the outside of the covers are scribblings in old hands, as, "Lente Mr vckerbye the 300s. July xjth"; "Humphrey Drake his book," with other names, and a memorandum of some kind, for the most part worn and illegible. Also, in a modern hand, "Mr W^m Wray's Book. Died 1599."

Archæological News.



AS indicated in the Notes of the Month, we have thought it well to give a full account of the coroner's inquest lately held at Crediton, as showing in how very unsatisfactory a state the law as to treasure-trove is. In order to do this, we have had to hold over some book reviews, proceedings of societies, and other matter. We need not repeat what we have said elsewhere, but it may be well to point out that great injury might have been done to the objects found by the way in which they seem to have been treated. When we read of a witness shaking the bag full of coins in order to make them jingle, it is not necessary to say more about the matter. The following account is slightly abbreviated from a *verbatim* report in the *Western Daily Times*:

THE OLD COINS AT CREDITON

CORONER'S INQUIRY.—IS IT TREASURE-TROVE?—FOUR CLAIMANTS.—CHURCH GOVERNORS DECLINE TO PRODUCE THE TREASURE.—ANIMATED PROCEEDINGS.—SCENE IN COURT.

Mr. A. Burrow, Deputy District Coroner, held an inquiry at Crediton on October 23 relative to the finding in the parish church of certain coins. The coins are of the reigns of Queen Elizabeth, Charles I., Charles II., and a few of Queen Anne. As bullion they are estimated to be worth about £40; as old coins perhaps £200. There are four claimants—viz., the Treasury, the Church Governors, the Lord of the Manor (Sir Redvers Buller, K.G.), and the workman who found the coins.

The jury were sworn as follows: Messrs. W. A. Spreadbury (foreman), Kelland, Stoyke, Kiell, Chance, C. Lovesey, T. Brown, T. Jones, Oldridge, Sprague, Jackson, J. Buckingham, and Hector.

The Deputy-Coroner said it was the duty of the Coroner, when property was found which was supposed to be treasure-trove, to hold an inquiry for the purpose of finding whether or not it was treasure-trove. That had been defined as any money, coin, gold, silver, plate, or bullion, found hidden in the earth or private place, and the owner of which was unknown. Therefore the question which the jury would have to decide was whether this property was treasure-trove; that was to say, that if they thought, from the position in which the coins were found, they were concealed or hidden, and the owner was unknown, they would come to the conclusion that they were treasure-trove. The second question was to whom the property belonged. The law on the subject was that in the absence of any grant to the right to treasure-trove from the Crown to any individual or individuals, the treasure-trove belonged to the Crown. If the Lord of the Manor or any other person could show a grant giving him the right to it, of course he would be entitled to it. Concealment of treasure-

trove was a rather serious offence even now. Originally it was punishable by death, but now it was by fine and imprisonment.

Mr. Wellington then, as steward of General Sir Redvers Buller, Lord of the Manor of the East and West Towns of Crediton, handed the Coroner a document formally claiming on behalf of Sir Redvers Buller, as of right, under letters patent granted to his predecessors in title by Queen Elizabeth in the thirty-seventh year of her reign, dated the 15th day of May, 1595, and enrolled by writ of privy seal on the 25th day of June, in the same year, to the treasure-trove found within the said Manor, to wit, in a certain room contiguous to the parish church in the East Town of Crediton.

The Deputy-Coroner: So there is a claim *prima facie* on behalf of the Crown, and another on behalf of the Lord of the Manor.

Mr. Smith said he was present on behalf of the Governors of the church where this alleged treasure-trove was found, to lay claim on behalf of the Governors to the coins under a charter granted to them as a Corporation by Edward VI. The Church Corporation had always been in occupation, and had always been the owners, and it must be presumed that the Crown, by virtue of the charter, parted with everything. He presumed the inquiry did not go so far as to decide who was the owner.

The Deputy-Coroner: I propose to ask the jury to say where it was found, who was suspected thereof, and to whom it belongs.

Mr. Smith quoted Section 36 of the Coroners Act of 1887, wherein the Coroner was continued as heretofore to have jurisdiction to inquire of treasure-trove that was found, who were the finders, and who was suspected thereof, and it was decided under this very clause in 1892 that the Coroner could not inquire as to title.

The Deputy-Coroner: Perhaps you have not seen the ruling of Mr. Justice Day, who said that the Coroner should inquire as to title, although Mr. Justice Stirling had said that Coroners should not do so.

The Deputy-Coroner and jury then proceeded to view the room at the church in which the coins were found. The room is situated over the vestry, and has been used for some time for the storage of lumber. The coins, which are all silver pieces, were found between the ceiling of one room and the floor of another apartment above used by the Governors. The bullion value is said to be about £40, and several pieces of glass and an old clay-pipe were found with the bag, which was made apparently of buckskin.

Mr. Wm. Berry, builder, Church Street, said he was employed to remove an old ceiling in a room called Plummery, in the Crediton Church. About 2.15 on the 15th inst., a man in his employ named Body called his attention to a bag of coins which he had found. Many of the coins were lying scattered about on the floor with the old mortar from the ceiling. Witness collected them and replaced them in the bag, which was subsequently handed over to the Vicar and Mr. Knight. The contents of the bag weighed 19½ lb., and they consisted entirely of silver coins. Witness subsequently found fifty-three other coins among the old mortar.

The Deputy-Coroner said he thought this would be a convenient time to have the coins produced for identification.

Mr. Smith: I cannot produce the bulk, but I produce a sample of the coins taken from the bag at the time, and I think that will meet the purpose of the jury.

The Deputy-Coroner: That is rather a matter for me than for the jury. I think the coins ought to have been here for the purpose of identification.

Mr. Smith: I cannot do that; I can only do what is in my power.

The Deputy-Coroner: I think I could; I think my powers are extensive enough to do it.

Mr. Smith: That is a question for you to decide.

Mr. Buckingham: I think they should be here.

Mr. Spreadbury (speaking on behalf of the jury): We should like to see them here.

Mr. Smith: I am sorry I cannot accommodate the jury, however I should wish to do so. There is nothing personal in my refusal. I feel I am not at liberty to do so.

The Deputy-Coroner: Who has the coins?

Mr. Smith: They are locked up in a safe in a strong-room in the Manor House.

The Coroner: Who is the occupier?

Mr. Smith: I am the occupier.

The Deputy-Coroner: I must ask you to produce them.

Mr. Smith: I am sorry I cannot.

The Deputy-Coroner: Why not?

Mr. Smith: I make a claim on behalf of the Governors: I hold them for the Governors and the Treasury.

The Deputy-Coroner: We do not ask you to admit any claim. They will be handed back when the jury have seen them.

Mr. Smith (producing the samples): I think these meet everything.

The Coroner: Well, really, Mr. Smith, I must ask you to get the coins.

Mr. Smith: I cannot admit any claim.

The Deputy-Coroner: It is not a question of admitting a claim or not. When the jury have seen them, the coins shall be handed back again.

Mr. Smith: I can do it under compulsion.

Mr. W. Pope: On behalf of certain inhabitants, I wish to support Mr. Smith on these grounds. The definition of treasure-trove—

The Deputy-Coroner: Pardon me for a moment. I don't think in the middle of taking evidence is the proper place to address the Coroner on points of law. I have asked Mr. Smith to produce the coins. Mr. Smith says he refuses. There is an end of it.

Mr. Smith: I will send for the bag.

Mr. Pope: We contend that they are not treasure-trove at all.

The Deputy-Coroner: That is a question for the jury.

Mr. Smith (to Mr. Berry): In addition to the coins, was there anything else found?

Mr. Berry: Not that I am aware of. I believe there was some paper, but I cannot say of my own knowledge.

Mr. Smith then left the Court, and after an absence of about five minutes returned with the bag which it

was alleged contained the coins. In producing the bag, he said: I do so entirely to assist the inquiry, contending that you have no call and no claim upon me as clerk to the Governors to produce the same any more than any other article I hold, as they do not admit that this is treasure-trove. I also do so on the understanding that there is no claim admitted, and that the bag is not opened. The bag is sealed.

The Deputy-Coroner: How can we identify them unless the bag is opened. The bag may contain mud or anything else.

Mr. Smith (shaking the bag): The coins are here. I cannot consent to opening because it is not right. The Corporation of Governors is a very old body existing from the time of Edward VI., and under the charter of the Corporation everything which the Crown had to dispose of was granted to the Governors. I cannot admit any claim.

The Deputy-Coroner: We do not ask you to admit any claim; we simply ask you to produce them here for the purposes of identification.

Mr. Smith: They are here marked and sealed up.

The Deputy-Coroner: I take the responsibility of opening the bag.

Mr. Smith: I cannot allow it.

The Deputy-Coroner: Do you know what the powers of a coroner are? When you say that you will not allow me to do this or that you are talking rather beyond your mark.

Mr. Smith: You must not take it in that way. I may tell you that the Treasury has already claimed the property.

The Deputy-Coroner: Yes, the Treasury has claimed them through me.

Mr. Smith: And I am instructed not to part with the coins.

The Deputy-Coroner: By whom?

Mr. Smith: The Chief Constable on behalf of the Treasury.

The Deputy-Coroner: I say it is necessary that the coins should be produced for the purposes of identification. I ask you to do so, and if you don't, you must take the consequences.

Mr. Smith: I shall not do so unless I am forced.

The Deputy-Coroner: Then I force you.

Mr. Smith: I must ask for your written document.

The Deputy-Coroner: I ask you to produce them for the purposes of enabling the jury to inspect them. Do you refuse to do so?

Mr. Smith: I must.

Mr. Spreadbury: Who sealed the bag?

Mr. Smith: One of the Governors, Mr. Wm. Tremlett.

The Deputy-Coroner: You say you hold the coins on behalf of the Treasury?

Mr. Smith: I do not say I hold on behalf of the Treasury. I have a notice from the Treasury not to part with them.

The Deputy-Coroner: That is a very different thing.

Mr. Smith: I hold them on behalf of the Governors.

The Deputy-Coroner (to the jury): I think it is necessary that those coins should be produced to allow the jury to identify them as the same coins as were found in the church. You have heard what Mr.

Smith says, and if you are of opinion that he should produce the coins, I should be glad for you to say. According to my contention, the coins are under my control, the same as the body of a person whose death necessitates the holding of an inquest. It seems that we cannot get any further to day. Mr. Smith refuses to allow the coins to be inspected. I don't want to decide hastily what is my course. Seeing that Sir Redvers Buller is not at home, and also that his agent, Mr. Wellington, is not here with proper title-deeds to prove treasure-trove grant to Sir R. Buller, I think the best way under these circumstances is to adjourn the inquiry. I will consider in the meantime what course I shall adopt towards Mr. Smith's refusal to allow us and the witness to inspect the coins.

Mr. Smith: Perhaps you will allow me to say my contention is that the jury cannot go into the question of title. Their duty is simply to inquire into the finding, and as to who is the finder, and who is suspected thereof. Mr. Justice Stirling says the question between the Crown and a subject must be decided by the interpretation of the grant, and I cannot conceive that it is possible that the title can be decided by the Coroner or the verdict of a Coroner's jury.

The Deputy-Coroner: That is entirely beside the question. The question is whether you are under an obligation to produce the coins. You, Mr. Smith, say you will not produce them?

Mr. Smith: Certainly, sir.

Mr. Pope (to the Coroner): In the event of the coins not being treasure-trove, would you have any *locus standi* here at all?

The Deputy-Coroner: The inquiry, Mr. Pope, is for the purpose of deciding, in the first place, whether it is treasure-trove or not.

Mr. Pope: With regard to the case which Mr. Smith has quoted, it seemed necessary that the things should be deemed treasure-trove before the coroner has any *locus standi*.

The Deputy-Coroner: We will let that argument stand over till we re-assemble.

Mr. Pope said that in all cases that he had been able to find, it had been admitted that the articles were treasure-trove before an inquest was held. He considered the Church Governors, in regard to this treasure, were in exactly the same position as a person would be if he had ten spade guineas, wrapped them into a bag, put them away in the house, forgot where he put them, and five years afterwards one of his servants found them. In such case the coins would not be treasure-trove, the coroner would have no right to hold an inquest, and the holder would have a perfect right to refuse to produce them. The Governors were in exactly the same position. They were a Corporation elected in the reign of Edward VI. These coins were some of the date of 1700, and the same body who placed the coins where they were found was still in existence, and was exactly in the same position as if they had put them away in a house and forgotten them. That being so, it was not treasure-trove, and there was no occasion for an inquest. The Corporation never died.

The Deputy-Coroner: I do not allow a juryman to dictate to me whether an inquest is necessary or not, nor am I going to allow you to dictate.

Mr. Pope: Oh, I don't wish to dictate.

The Deputy-Coroner: You said it was not a proper subject for an inquest. I will allow no one to dictate to me, and I will ask you to refrain from entering into that.

Mr. Pope: I do not dictate. I was only putting it as an argument. I don't wish to dictate to your Honour as a Coroner. You hold an ancient office, and I have every wish to be respectful to that office. If I have said anything in the nature of dictation, I withdraw it. The inhabitants of this town bought from the Crown the endowments of the Corporation, and I think it right to record that as the same body is in existence as was in existence when those coins were put there, it was in exactly the same position as a householder who puts coins away and finds them afterwards.

The Deputy-Coroner: You know you have no *locus standi* on behalf of certain inhabitants whom you refer to. But that is immaterial. We were fixing the day.

At the resumed inquest, held on November 3, the Deputy-Coroner, addressing the jury, said they would remember that at the last meeting they had, the inquest was adjourned to enable the coins to be produced to them; that was to say, to enable him to consider what course was to be adopted with regard to Mr. Smith's refusal to produce the coins.

The Coroner said he was in London when this inquest turned up. According to the law, a Coroner who began an inquest must continue it, therefore his son would continue this inquest to the end. He (the Coroner) was there simply as his son's assistant and adviser in the case. He had the assistance also of his friend Mr. Hooper, the Coroner for Exeter.

Mr. Pope presented a written claim to the coins on behalf of the Vicar. He submitted that it was not treasure-trove, but money belonging to the parish church, and placed there for security. The Vicar requested him to say that in the event of its being decided that the coins were his, he should think it his duty to place any value they might have for the benefit of the church.

Mr. Wellington said, on behalf of General Buller, that he was entitled to these coins as treasure-trove.

The Deputy-Coroner said he proposed to leave one question only to the jury, and that was whether the coins were treasure-trove or not. For that purpose he should ask them at the end of the inquest to answer two questions. The jury had nothing to do with the consequences, but had only to say whether, in their opinion, the coins were treasure-trove or not.

Mr. H. O. Smith, a solicitor practising at Crediton, and clerk to the Governors of Crediton church, stated that on the morning of October 16 he had certain coins handed to him by Mr. Masters, the manager of the Devon and Cornwall Bank. He subsequently sealed them up. The seal upon the package was in the same state that day. He produced the coins, but in doing so he must beg to submit they were not treasure-trove.

The Coroner: That's understood.

The coins were produced in the bag, which was

opened and the contents spread on the table before the jury, who examined them. They made a large heap. The witness explained that he had not counted or weighed them.

Witness, proceeding, said the same day that the coins were handed to him he received two documents from the Vicar. He read the documents, which did not throw any light upon this matter. There were some pieces of broken glass and a pipe. The documents were obliterated and torn, but they could be read. The writing was in Old English. They were magisterial documents. They were, in his opinion, of no advantage to the inquiry. He, however, produced them.

Mr. Wm. Berry, builder, Crediton, in further examination, said the coins weighed 19½ lb., and consisted entirely of silver. They were the same as produced.

Mr. W. R. Boddy, in the employ of the last witness, stated that on October 15 he was employed to do certain work at the vestry-room of the parish church. As he was taking down some plastering from the ceiling, he put his hammer through a bag. He put in his hand and pulled out the bag, when a large number of coins fell on the floor. The plastering had been there a good many years, and there was no sign of the place having been mended at this spot. It was a lath and plaster ceiling. There were two other workmen in the room. He communicated at once with the sexton and sent for Mr. Berry, his employer. The latter first came, followed by the Vicar, and then Mr. Knight. Mr. Berry gave the coins and bag into the charge of the Vicar. There was nothing in the bag but the coins. The glass and pipe and document were taken out of the ceiling by the sexton close by where the bag was.

Mr. F. Hopkins, mason, working for Mr. Berry, gave corroborative evidence.

Rev. C. F. Smith, Vicar of Crediton, stated that on October 15 he was sent for to go to the vestry, where he saw the bag produced, containing coins which it was stated that the workmen had found. Witness took the coins into the vestry and had them weighed. The avoirdupois weight was within a quarter of a pound of 20 lb. He had the hole in the bag sown up, and handed the coins to Mr. Knight to place them in the bank. Witness had instructed Mr. Pope, solicitor, to make a claim to the coins on his behalf.

By Mr. Smith: The documents and bits of glass were given him with the coins.

By the Jury: He did not remember when the lath and plaster ceiling was put up. It must have been a hundred or two hundred years ago.

Rev. R. Knight, Chaplain of Crediton Church, stated that the Vicar handed him certain coins (produced), which he took to the Devon and Cornwall Bank, and delivered them to Mr. Masters, the manager.

Mr. E. R. H. Masters, manager of the Devon and Cornwall Bank, stated that on October 15 last Mr. Knight handed him the bag and coins produced. He gave them to Mr. Smith, solicitor, next day.

The Deputy-Coroner asked if there was any other claimant.

Mr. W. R. Boddy said he claimed.

The Deputy-Coroner said that, as the finder, of course he would be rewarded for his discovery.

Mr. Smith, in addressing the jury, said the Governors of Crediton Church claimed these coins, and submitted that they were not treasure-trove at all. His object should be clearly understood. As a body the Governors never died. He would use as an illustration the name of the foreman of this inquest. Mr. Spreadbury had been the owner and occupier of houses in Crediton for many years. Suppose, for instance, in the year 1890, requiring twenty sovereigns for payment next morning, Mr. Spreadbury obtained the coins from the bank the day before, in order to be prepared; and, assuming that he had no safe, his natural course would be to deposit these coins in some secure or perhaps secret place. For some reason the bargain next morning was not completed, and thinking it would be hardly worth while to take the coins back to the bank, and hoping the bargain would be completed next day, he hid them away. Assuming that something happened to Mr. Spreadbury—he trusted that Mr. Spreadbury would allow him to assume that (laughter)—and he disappeared, and the coins were entirely forgotten. In the year 1896 his son, being the owner and occupier of the same house, had some repairs done, when the coins were found. In that case he (Mr. Smith) did not think that it could be said that they were treasure-trove, and it must be assumed that the coins were deposited there by Mr. Spreadbury. They could not imagine that they were put there by any other persons. It was the same case here. The Governors were the owners and occupiers of this building by grant of Edward VI. The coins found were dated long after that. They were now found, and it could only be assumed that they were deposited there by the Governors, that the Governors were still the owners, and that therefore the coins must belong to them. It had been clearly shown that this place might be used as a shelf. He thought it was clear that the coins were not treasure-trove, and he hoped that that conclusion would be arrived at by the jury.

The Deputy-Coroner: You have no evidence showing any such deposit?

Mr. Smith: No, I have not.

Mr. Pope, for the Vicar, laid stress upon the definition of treasure-trove, in which it was an essential that the owner should be unknown. He contended that these coins were not treasure-trove, and that they belonged to someone interested in the church—either to the Governors or to the Vicar. He (Mr. Pope) was instructed by the Vicar, and therefore it was his duty to lay the Vicar's claim before the jury. He contended that the church did not satisfy the definition of a private place. It was a public place. He also submitted that the owner was not unknown. It must be presumed that these coins were rightfully there where they were found. He doubted whether in those days private persons were likely to own a bag of the kind that had been found. It was likely to be a bag owned by some public body. It was made of leather, probably manufactured in Crediton. (Laughter.) He thought that the appearance of the bag very much strengthened the argument that the coins must belong either to the Church Governors or to the Vicar of the parish. There were no safes in those days. It ap-

peared to him to be the property of some important body like the Church Governors. He submitted that the money might have been money received for tithes and deposited there by the treasurer. That would dispose of the claim of the Crown, or persons claiming under the Crown. As between the Governors and the Vicar, his (Mr. Pope's) duty was to submit, on behalf of the Vicar, that when once he was presented and instituted the freehold was in him, and therefore these coins, being placed in the vestry, belonged to him.

The Deputy-Coroner: You have no documentary evidence of any kind?

Mr. Pope replied that he had none, only the documents that were found with the coins. It was evidently, in his opinion, a secure place where documents and money that were required would be placed.

The Deputy-Coroner: I think in this case the jury should be allowed to deliberate in private, and I ask the public to leave.

Supt. Ellicott, who had charge of the case on behalf of the County Police, then cleared the Court.

Mr. Pope, hearing the Deputy-Coroner addressing the jury, re-entered the Court and protested against the Coroner or the Deputy-Coroner being allowed to remain in Court, and against the jury being addressed in private. Mr. Pope was requested immediately to withdraw, which he did.

After half an hour's private deliberation by the jury, the Court was re-opened, when

The Deputy-Coroner announced that the jury had come to the conclusion that the coins were treasure-trove.

Mr. Pope attempted to address the Court, when

The Coroner said the jury had given their verdict, and Mr. Pope was going beyond his province altogether. He could not allow it. Mr. Smith had information—perhaps more than Mr. Pope had—which he might communicate later on.

Mr. Pope said he thought that all information should be given in open Court.

The Coroner (warmly): We will not allow you to interfere, and if you don't sit down I will have you removed from the Court. We do not allow anything of this sort.

Mr. Pope: I shall enter a protest.

The Coroner: You may enter as many protests as you like. The verdict is given, and we will have no interference.

The Coroner afterwards took possession of the coins and left the town. They will, it is understood, be sent to the Solicitor to the Treasury.

THE LETTER.

The letter found near the coins in Crediton Church, as nearly as can be made out, is as follows:

"John Gill, Robert Yard the older, and Robert Yard the younger, Andrew Samber of Stockleigh Pomeroy, J. Wreford, of Shobbrook, Thomas Hooper, Cheriton Fitzpyne, for tipling in the house of John Flood on one Sunday, were punished on the Sabeth day — last.

"The constables of Crediton of the place were duly ordered and required you Wardens and Whip they for abusing the Sabeth contrary to the law."

Proceedings of Archæological Societies.

THE RHIND LECTURES were delivered by Dr. Hans Hildebrand, Antiquary-Royal of Sweden, on November 2, 4, 6, 9, 11, and 13.

THE FIRST LECTURE dealt with the Stone and Bronze Ages. Dr. Hildebrand alluded to the difficulty of the subject, and the diffidence with which he approached it. Then, by way of introduction, he remarked upon the curious correspondence which existed in the stages of development through which the terms of "Britain" and "Scandinavia" had passed. Dr. Hildebrand commented upon the resemblance in situation between the two countries, and upon the extent to which their respective civilizations were influenced and determined by their situation. In another respect, he proceeded, there was the closest resemblance between Great Britain and Scandinavia; human progress was, as a rule, much slower in remote corners of the world than it was nearer to the heart of development. There was yet another likeness. As from Britain and as from Scandinavia culture could not be communicated to people still more remote, the different phases of civilization in both countries got time to be intensified, and undisturbed progress gave to the development a richness and an excellence seldom to be seen elsewhere. But Britain became historical long before Scandinavia; it had human inhabitants much earlier. Britain had a palæolithic period, followed by a neolithic age; in Scandinavia only the remains of the neolithic period had been found. The evidences of neolithic man were found everywhere in Europe, but there was considerable difference in the character of the objects discovered—the material was not always the same, the shape differed. Having pointed to the interesting field of study which these divergences opened up, the lecturer went on to declare that to him it was apparent that the distinction between the neolithic provinces was not mainly dependent upon the material offered by Nature, but upon the difference between the nationalities. In this way Britain and Scandinavia formed two different provinces. Two different types of neolithic civilization separated Britain and Scandinavia from each other, and to him this difference signalized two different peoples. But the distance intervening between them not being inseparably great, did one of these peoples exercise any influence on the other, or were the influences perhaps mutual? In this connection they had to give their attention to various theories of the sepulchral constructions of the Stone Age in different countries. They found some very evident resemblances between British and Scandinavian sepulchres at this time; but it was too easy to generalize. Their most important duty for the moment was to study these sepulchres in every province, and if they did so they would instantly find that side by side with a general likeness between the sepulchres of Britain and Scandinavia, development went its own way in each country, leading to types which, so far as Scotland was concerned, had been admirably described by Dr. Anderson in an earlier course of the Rhind lectures. The likeness,

which could not be denied, might be dependent on the general human tendency to solve the same problems of death in the same way. There were megalithic monuments in Britain which had their exact counterparts in Scandinavia; but no object belonging to the Stone Age of unmistakably Swedish origin had been found in Britain. They had, therefore, to note as a perfectly sure result, so far as their present knowledge went, that during the Stone Age there were no direct relations between Britain and Scandinavia. But during the Bronze Age the circumstances were changed. The appearance of bronze and gold in Western Europe was due to influences from the South—influences coming out from different centres, partly perhaps also by movements of different peoples. As, accordingly, Britain and Scandinavia belonged to two different provinces, the culture of the Bronze Age appeared in both in different garb. The origin was common; the development appeared in many ways. International intercourse was in the highest degree heightened and augmented during the Bronze Age, but during that age did any relations exist between Britain and Scandinavia? It had been said that the spiral ornaments so common and so richly executed on Scandinavian bronze and gold had been brought from Scandinavia to Britain; but he could not accept that theory. The relations which brought them from the one country to the other seemed to have been indirect rather than direct.

IN THE SECOND LECTURE Dr. Hildebrand continued a discussion in detail of the evidences which existed, archaeological and literary, as to the early relations between this country and Scandinavia, the inquiry being brought down at the close of the lecture to the Viking period. The conclusion seemed to be that purely Celtic and Roman Britain was without relations with Scandinavia from 449, when Vortigern asked the aid of the Jutes against the Picts. The Teutonic emigration into England commenced and continued for a century, though the details were more or less of a mythical nature.

IN THE THIRD LECTURE Dr. Hildebrand spoke of Scandinavia up to the end of the eighth century. After stating that Scandinavia never belonged to the Roman Empire, he proceeded to consider when Scandinavia got a Germanic population. The records of after-centuries, he said, belonged to history, but in the lecture they had still to move in prehistorical times, for which absolute dates were not to be got, except in those rare cases where prehistorical facts came in contact with historical facts, which, of course, had a date. It was said by some that the Germanic population went back to the first time when man appeared in the North. To ascertain, however, how far back the Germanic nationality went in Scandinavia, it was necessary to subject to careful consideration the circumstances under which the culture of bronze entered into relation with stone, and under which bronze gave place to iron. In that lecture he would restrict himself to the Scandinavian Iron Age, which was without doubt Germanic. Dr. Hildebrand then referred in detail to implements, coins, and other articles of the period, and mentioned that the Roman Emperors, who had reason to be afraid of the Germanic chieftains, and were rather willing to have their alliance, struck gold medals which bore the bust

of the Emperor. These gold coins found their way to the North, and when the people could not obtain them any more they began to imitate them. After treating of the independent way in which civilization built itself up in Scandinavia, he said that in the industrial arts the Scandinavians were very skilful and displayed good taste. The deathblow had now been given to the old idea that the Scandinavians were exclusively a people of warriors, to the exclusion of the peaceful industries of ordinary life. In early times there were only two classes in Scandinavia—those who possessed land and those who did not. In treating of Scandinavian exploits in other countries, he said the Vikings appeared for the first time in England towards the close of the eighth century, and that they came back year after year in ever-increasing numbers. As the period of the Vikings commenced, the study of the relations between Britain and Scandinavia should become more and more interesting.

The *FOURTH LECTURE* dealt with the Viking Age. Dr. Hildebrand mentioned that the first appearance of the Vikings in these islands was in the year 793, when they destroyed the monastery of Lindisfarne—an act of destruction which they followed up in succeeding years by destroying Church buildings on other parts of the British coasts, as well as on the Irish coasts. It could not, he said, be only incidental that one monastery after another in this country was sacked; the circumstance made it necessary to presuppose on the part of the invaders some previous acquaintance with Britain. The ravages in these years of the Scandinavians in Western Europe led these peoples to adopt as the best way of saving themselves from further molestation methods for converting the Scandinavians to Christianity, and with the view of carrying out this purpose a missionary was sent to them in the beginning of the ninth century. As a result of these efforts Scandinavia was subjected to the Archbishop of Hamburg. This authority, however, was not worth more than waste-paper, for the Scandinavians soon returned to their old gods. The hereditary love of adventure and the desire for riches was, he thought, strong enough to explain the original appearance of the Vikings in the West. The first experience of the richness of the booty to be won induced a great many of the Scandinavians to quit the regularity of their home life and adopt instead the roving life of a pirate, and to pursue that cruel vocation until they were able to return to their own homes rich in honour, and rich in other ways to live the remaining years of their life. Dr. Hildebrand went on to deal in detail with the visits of the Vikings to England and Ireland, and pointed out that they followed a different policy in the two countries. In Ireland they adopted a commercial and mercantile life, while in England, when they had settled down, they returned to the agricultural occupations of their earlier life, though mixed up with warlike excursions and feuds. Even in Ireland their activity in mercantile pursuits did not extinguish their love for war and warlike occupations; the raids which they made upon Scotland and upon other peoples living in the West of Europe were sufficient proof of that. Scotland was by no means exempted from the troubles of the Vikings. In course of time the Scottish islands were invaded, the first incursion being organized in, and proceeding from, Ireland in the year 839. In

the latter half of the ninth century the Orkney and Shetland islands became the political resort of the Vikings, and from that seat of operations they made raids upon the Western islands and to Norway to annoy the King there, whom they regarded as their enemy. The lecturer, in the course of his address, discussed in detail the different stages of the Viking Age—the period of numerous assaults, the period of colonization, and the period during which Britain was ruled by Scandinavian princes.

In the *FIFTH LECTURE* Dr. Hildebrand spoke of the results of the Viking Age. He mentioned the effect on place-names in Britain due to Scandinavian influence, and, after stating that the Scandinavians introduced their alphabet to Britain, mentioned that Runic inscriptions were found from London up to Shetland, though very rarely. Most famous for its runic inscriptions was the Isle of Man. Treating of the effects produced by the intercourse between Scandinavia and Britain during the Viking Age, he spoke of the devastations to which Britain was subjected, and argued that her survival of those times showed greatness of character. The Scandinavians introduced a system of weights, which was adopted not only in Britain, but in France and Italy. Of greater importance, however, was the influence which the Scandinavian element exercised upon Saxon organization and law. It had now long been acknowledged that legal terms of Scandinavian origin were to be found in Anglo-Saxon laws; they commenced to appear in the tenth century, and were most common in those parts of Great Britain which were subjected to Danish law. The Scandinavian influence was rather strong upon the organization of the Saxon Government in its different parts. He referred particularly to changes it brought about in criminal law, and law as to property. There must, in turn, have been an influence exercised by the Britons upon the Scandinavians living in Britain, and upon those who afterwards lived in their own countries or in Iceland. As the Vikings plundered monasteries and houses of works of art, a great many of these must have been brought to Scandinavia or Iceland, and they had had an effect on Scandinavian art. The lessons learned by the kings who came to Britain as warriors were not without influence upon government in Scandinavia. Besides, a great many Vikings became converted to Christianity, and returned as Christians to their own country, and through them, as well as Anglo-Saxon missionaries, Christianity had been widely spread, especially in Norway. In conclusion, he showed that Anglo-Saxon legends had become Scandinavian myths.

In the *SIXTH LECTURE*, the last of the course, Dr. Hildebrand spoke on "the latest relations" of the periods under review, and dealt in the first place with the light which the importation of Anglo-Saxon coins into Scandinavia, and especially into Sweden, shed on the subject. In connection with this branch of the question, he devoted some attention to the numerous and extensive finds of Arabian coins, together with personal ornaments in silver of similar origin, which had been discovered in Sweden, and to the numismatic as well as historical value of these discoveries. He also adduced his reasons for holding that many of these silver ornaments were undoubtedly of indigenous workmanship,

and revealed a development or evolution of the original type imported from the East. Coming to the subject of Anglo-Saxon coins found in Scandinavia, he pointed out that in regard to periods covered by the reign of certain of the Anglo-Saxon kings, the royal collection of ancient coins in Stockholm was vastly richer in the number of different specimens than was the collection in the British Museum of similar coins found in this country. For example, while of Anglo-Saxon coins belonging to the close of the tenth and the beginning of the eleventh century the museum in Stockholm in 1881 had 4,389 different specimens, the British Museum had only 408; and while of coins of the reign of Canute the Great the Stockholm Museum had as many as 3,904 different specimens, the British Museum had but 617 specimens. The intercourse which brought Anglo-Saxon coins to Sweden underwent a considerable change after the reign of Hardicanute; but still there was intercourse, and coins even of the reign of Henry I. had been found in Sweden. The lecturer likewise pointed out that it might be assumed from the designs on certain Scandinavian coins that they had been minted by Englishmen who had been invited over by the early Scandinavian kings for this purpose. Coming to the subject of Runic memorial stones found in Scandinavia bearing references to England or Englishmen, Dr. Hildebrand said it had been the custom in foreign countries to regard all Runic inscriptions as belonging to Pagan times; but in reality most of the Scandinavian Runic inscriptions belonged to the first Christian times. The majority of the Swedish Runic stones belonged to the middle of the eleventh century, and that they had been erected by Christians was clear from the inscriptions. Dealing, in conclusion, with the influence of the English Church upon that of Scandinavia, the lecturer said it was evident that Britain had exercised a great influence upon the conversion of Scandinavia to Christianity, and especially upon the conversion of the Norwegians and Danes. Too much importance, however, was sometimes given to the Saxon or English influence; a great many of the things that had been referred to England could as easily be referred to the common usages of the Roman or the German Church.

Dr. Hildebrand illustrated most of his lectures by distributing among the audience sheets with excellent woodcuts of various objects which have been found at different times, and which belong to the periods dealt with. On the motion of Dr. James Macdonald, one of the vice-presidents of the Society of Antiquaries of Scotland, a very cordial vote of thanks was accorded to the Antiquary Royal of Sweden for the course of lectures. We are indebted, we should add, to the reports which appeared in the *Scotsman* for our account of the lectures.

At the monthly meeting of the ROYAL ARCHÆOLOGICAL INSTITUTE, held on November 4, Judge Baylis, vice-president, in the chair, Chancellor Ferguson, F.S.A. (by kind permission of the owner, Colonel Baldwin, of Dalton-in-Furness), exhibited a portable sundial. It consists of a brass plate of octagonal shape, $3\frac{1}{2}$ inches long, and $2\frac{1}{2}$ inches broad. The lower half of the plate is occupied by a compass, whose glass top is a little below the upper surface of the brass plate, and whose box projects $\frac{1}{4}$ inch below

it. The gnomon occupies the upper half of the box, and is hinged so as to fold down flat on the dial. On one side of the gnomon is engraved in a running hand, "Time flies," while the other is graduated from 40° to 60° , so that the instrument can be set to any latitude between 40° and 60° . The hour lines radiate to the edge of the upper five sides of the dial, and are numbered both in Arabic and in Roman figures from 4 a.m. to 8 p.m. In the centre of the dial is the legend:

"Phil. Bullock fecit,"

and near where the morning hour-lines begin are engraved in very small Arabic figures, 53.20 and 51.32, the latitudes respectively of Dublin and of Cork. On the back of the plate the following tables of latitudes are boldly engraved:

Rome ...	41	York ...	54
Paris... ..	48.45	Cork	51.32
Exeter	50.40	London ...	51.32
Dover	51	Dublin ...	53.20
Coleraine ...	54	Oxford ...	51.45
Limerick ...	52.25	Galway ...	53.2

Coleraine and York are on the same parallel of latitude, and this table seems therefore to be engraved for the benefit of someone whose travels in England did not go far north beyond York, and in Ireland beyond Coleraine.

Chancellor Ferguson had not been able to trace "Phil. Bullock," but, from the character of the lettering, he put it down to end of seventeenth or beginning of eighteenth century. The dial is contained in its original case of pasteboard covered with leather, hand and blind tooled with a pattern of alternate rows of small annulets and of small crosses contained each in a small circle.

The Chancellor also, by way of illustration, exhibited a modern portable dial made by Messrs. Elliott and Sons, the Strand, London, a complicated implement provided with three spirit-levels, and capable of being used with great precision anywhere in the Northern Hemisphere.

Mr. G. E. Fox, F.S.A., read a paper on the ruined city "Uriconium" (the modern Wroxeter), in Shropshire, a city of 170 acres in extent, and situated at or near to where Watling Street crossed the river Severn. The author first dealt with the general plan and defences of the city, which latter consisted of a mound and ditch, the direction of whose line can only now be vaguely made out, except at a few points; and, secondly, with the details of discoveries relating to public and private edifices, including mosaic pavements, as indicating the presence of dwellings. Taken chronologically, the Basilica (in later times found to be such), called by Camden the "Old Worke," was the earliest known building, as it formed a long mass of masonry in the centre of the site. In 1701 an excavation, about 40 perches distant from the "Old Worke," made by the inhabitants to procure stone, revealed a hypocaust with tiled pillars. In 1706, and again in 1734, mosaic pavements were discovered, the actual sites of which are doubtful. In searching for stone in 1788 a corridor house of four rooms (one heated by a hypocaust) was found, as also in the year 1827 another important mosaic pave-

ment. This latter was, unfortunately, destroyed by people from Shrewsbury, who came to see it and carried away the tesserae, not, however, before a sketch had been made of it. In 1855 was found a row of pillars, which must have formed a portico of a building of some size. All the above discoveries made prior to the year 1859 were, for the most part, the result of accident, but in that and the two succeeding years work was taken in hand the result of which was to bring to light the remains of the principal public buildings of the Roman city. The record of what was then revealed will form the subject of the second part of Mr. Fox's paper, to be read on February 3.



The annual meeting and conversazione of the BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY took place at the Midland Hotel, Bradford, on October 23. Mr. J. Norton Dickons, the newly-appointed president, being in the chair. The eighteenth annual report, read by Mr. Thomas Howard, corresponding secretary, stated that the society continued in a flourishing condition, with a membership of 232. The financial statement, presented by Mr. W. Glossop, the treasurer, showed a balance in favour of the society of £103.—The President, in his inaugural address, made fitting reference to the death of his predecessor, Mr. T. T. Empsall. He said that the popular conception of an antiquarian society was that of a number of somewhat harmless, bald-headed, and spectacled individuals poring over musty documents, and quarrelling among themselves as to the decipherment and meaning of them. His answer to the inquiry as to the use of a society like that was that it was intended to collect and preserve from destruction the decaying monuments of the past, and to explain customs, usages, and manners whose origin was often so hoary with age that their real meaning and use were forgotten. Although Bradford itself could not be regarded as beautiful, yet within ten miles of it scenes of natural beauty not to be surpassed anywhere were to be found. Neither was the district wanting in traces of prehistoric remains, as witness the cup-and-ring-marked rocks and stone circles of Rombalds Moor, and in few places in England could ecclesiastical architecture and mediæval monastic life be studied to greater advantage than in the neighbourhood of Kirkstall and Bolton. The dales and valleys of the district abounded with examples of domestic architecture, such as those of Oakwell and Shibden, whose histories, if they could be recovered and retold, might supply many stories of forgotten family history. The President referred to the value attached to peculiarities of architecture, as exemplified in Rievaulx Abbey and Tanfield Church, the monuments and stained glass contained in many parish churches, and the documentary evidence locked up in many a parish chest. Evidence of this last was furnished in a recent paper contributed by Mr. Wroot culled from the Bradford parish registers. He suggested that the radius of the society's excursions might with profit be somewhat extended.—The adoption of the report and balance-sheet was moved by Mr. Thomas Lord, seconded by Mr. John Clapham, and carried.

Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

THE GENTLEMAN'S MAGAZINE LIBRARY. Edited by G. L. Gomme, F.S.A. English Topography. Part VIII. Elliot Stock.

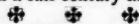
The last issued volume of this eminently useful series of extracts from the *Gentleman's Magazine*, from 1731 to 1868, comprises a classified arrangement of the topographical entries relative to the three counties of Norfolk, Northamptonshire, and Northumberland. The two first of these are rather fuller than in the other cases.

Norfolk is exceptionally rich in church antiquities, and they are well represented in this volume. Mr. Gomme, in his introduction, rightly draws attention to the old wall-paintings of the church of South Burlingham, found in 1856. They are of value as specimens of costume and armour, but Mr. Gomme ought to have known better than to call them "frescoes." The inventory of church goods at Carbrook, drawn up in 1628, is interesting. The church possessed a copy of Cranmer's Bible and two editions of the Bishop's Bible (1574 and 1585), as well as the authorized Jacobean version; Jewell's *Apology*; Erasmus's *Paraphrase*; several special forms of prayer and prayer-books; books of homilies, canons, articles, as well as other volumes, such, for instance, as, "item, little manuel contening the homily of willfull rebellion in six partes, printed by Richard Juge and John Cawood; item, captein John Smithes history of y^e new found land." The parish registers of Wells contains the following witchcraft entry of 1583, testified by thirteen signatures: "Misled upon y^e West Coaste coming from Spain; whose deaths were brought to pas by the detestable working of an execrable witch of Kings Lynn, whose name was Mother Gabley; by the boyling or rather labouring of certeyne eggs in a payle full of colde water; afterward approved sufficiently at the arraignment of the said witch."

The most interesting notes and articles relative to the county of Northampton are also connected with the churches, though Mr. J. H. Parker gives an excellent brief account of mediæval houses in Peterborough, and an article of 1799 describes the old manor-house of Courteenhall long since destroyed. As the extracts are given just as they were originally issued, we cannot but congratulate ourselves on the striking improvement in archæology during the last thirty years. Each decade makes it more and more of an exact science. The ecclesiology of Northamptonshire is full of blunders, now readily detected, such as the assigning of the Northampton round church of St. Sepulchre to the Knights Templars. A visit by "M. H." to the cathedral church of Peterborough in 1827 is curious reading. The visitor speaks of everything being in good repair, but "that Mr. Edward Blore, the eminent architect of London, has been engaged to furnish designs of a more appropriate

character for the interior decorations." For this purpose £5,000 was asked, and was speedily forthcoming. History continues to repeat itself. How long will Deans and Chapters be permitted to play with great national fabrics, and to refit them and "restore" them just in accordance with the passing fancy of the time?

Mr. Gomme is a most admirable antiquary, and in the field of folk-lore is not easily surpassed. We feel most grateful to him for bringing out these useful *Gentleman's Magazine Library* volumes, but really he should get some ecclesiologist to revise his introductions. It is not the least remarkable to find a license for eating flesh in Lent in 1661; such licenses are not uncommon a full century later.



A HISTORY OF THE MANOR OF BENSINGTON. By Rev. M. T. Pearman, M.A. *Elliot Stock.*

Between these covers are gathered together a variety of facts and extracts from records, together with some surmises and deductions as to the Oxfordshire manor of Benson or Bensington. Mr. Kemble's theory as to the *ings* in place-names, denoting descendants of some Saxon settler or chief, is now pretty generally discarded, or, at all events, not slavishly adopted by the best authorities. Mr. Pearman, however, in his opening sentence adopts it as a matter of course. The student will find a variety of excerpts from the usual records, but nothing, unfortunately, from local manor court-rolls. The book is too technical to arouse local interest.



RAMBLES ROUND EDGE HILLS AND IN THE VALE OF THE RED HORSE. By Rev. GEORGE MILLER. *William Potts, Banbury.*

This is an unassuming little book of 75 pages, illustrated with maps and views, and containing a glossary of the chief provincial words and expressions used in "the hills and vales" of Warwickshire. The chief notion of the book is to enable the inhabitants of this interesting and beautiful district to become better acquainted with the history of their villages; but it is a pleasure to recommend it as an accurate handbook for the guidance of intelligent visitors. Mr. Miller is an antiquary, and the little volume is well worth the modest eighteenpence which is all that the publisher asks for it.



ADVICE TO A SON BY FRANCIS OSBORNE. A new edition by E. A. PARRY. *David Nutt.*

Judge Parry has done a wise and acceptable piece of work in procuring the republishing of Osborne's *Advice to a Son*, which is now so rarely studied, but was formerly so general a favourite. Pepys, in his *Diary*, makes mention of it on several occasions, notably on October 19, 1661, when he writes: "Not being neat in clothes, which I find a great fault in me, could not be so merry as otherwise, and at all times I am and can be, when I am in good habitt, which makes me remember my father Osborne's rule for a gentleman to spare in all things rather than

in that." Dr. Johnson, on the contrary, chiefly moved thereto by Boswell's partiality for Osborne's writings, summed him up after a contemptuous fashion: "A conceited fellow; were a man to write so now, the boys would throw stones at him."

Some of Osborne's advice, particularly that on love and marriage, is evil; but the book is interesting throughout, particularly the chapters on travel, government, religion, which throw valuable light on the days in which he lived.

The introduction of some thirty pages not only gives a good critical digest of the reprint, but a fuller and more accurate account of the author and his family than any that have hitherto been published. Francis Osborne was born at Chicksands, in 1593. His father, Sir John Osborne, held several Court appointments under James I., whilst his eldest brother, Sir Peter Osborne, took a prominent part on the Royalist side in the great Civil War, gallantly defending Castle Cornet, in Guernsey, for the King. As soon as he was of age, Francis entered the service of the Pembroke family, being eventually appointed Master of the Horse to William, Earl of Pembroke. At the outbreak of the Commonwealth disturbance he (alone of his family) took the popular side, and settled in Oxford, where, in 1656, he published the first part of his *Advice to a Son*. It instantly attained a wide popularity among the younger scholars, five editions being issued within two years. The more staid and old-fashioned members of the University not unnaturally regarded some of the views advanced in this book with great consternation, and eventually, in 1658, it was ordered by the Vice-Chancellor to be suppressed, as savouring of Atheism.

The result was to still further popularize the short book, which was speedily issued elsewhere, and to induce the author to publish a second part, as well as *Memoirs of Elizabeth and James I.*, in the very year of its supposed suppression. He died on February 4, 1658-59, and was buried in the chapel at Nether-worton. His epitaph, written by himself, runs as follows:

"I envy not those graves which take up room
Merely with Jetts and Porphyry; since a tomb
Adds no desert. Wisdom thou God Divine
Convert my humble Soul into thy Shrine,
And then this body, tho' it want a Stone,
Will dignify the place where'er 'tis thrown."

Osborne's works were published in a collected form in 1673, and again in 1700, and 1722. We cordially thank Judge Parry for rescuing this his most important literary effort from a threatened oblivion.

NOTE TO PUBLISHERS.—We shall be particularly obliged to publishers if they will always state the price of books sent for review.

It would be well if those proposing to submit MSS. would first write to the Editor stating the subject and manner of treatment.

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